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CHRONICLE

Reverses Attorney General—Our Ambassadors—To Abolish Commerce Court—Proposed Tax on Art—More Light on the Moro Question—Columbia Outlines Demand—Argentina—Canada—Great Britain—Ireland—Australia—Elections in Holland—Spain—Portugal—France—Germany—Austria-Hungary—The Balkans...289-292

QUESTIONS OF THE DAY

Gettysburg's Catholic Memories—A Leader of the People—Baguio—Portugal in the "Underworld"—Jacob Leisler293-299

JOHNSON READS THE BIBLE

The Progress of Science.....299-300

CORRESPONDENCE

A Word for Armenia—The Situation in Japan300-301

EDITORIAL

Lest We Forget—The Christian Standard—Dangerous Periodicals—A Recrudescence of Paganism—The "Of" and the "Comma"—Then and Now—The Old Balkan League.....302-305

CATHOLIC CABOT: A Bristol Memorial.306-307

LITERATURE

The Life and Letters of John Paul Jones—Die sozialdemokratische Frauenbewegung in Deutschland—The Turning of Griggsby—Writing English Prose—Notes—Books Received. 307-309

EDUCATION

A Suggestion to Vocationalists—Doctor Turner of the Catholic University on "God in Education"—Laying the Cornerstone of Boston College—Chicago Rejects Sex Hygiene Classes. 309-311

ECONOMICS

The Future of Japan.....311

PERSONAL

Hon. Patrick Walsh—Very Rev. Thomas O'Shea, S.M.311-312

ECCLESIASTICAL NEWS

Diamond Jubilee of St. Charles' College—Origin of Christianity in India—Archbishop Fennelly Resigns His See.....312

OBITUARY

Right Rev. Hugh C. Bottero.....312

LETTER TO THE EDITOR

The Belgian Socialists.....312

CHRONICLE

Reverses Attorney General.—President Wilson, after a discussion with his Cabinet of the Caminetti case, decided to reverse the action of Attorney General McReynolds and to arrange for the immediate prosecution of the two men, who are accused of violating the White Slave Act. The resignation of District Attorney McNab, of California, was accepted without hesitation on the ground that he had proceeded too hastily in making public his heated telegram to the President. His successor will be ordered to proceed as vigorously as possible with both the Caminetti-Diggs case and that of the Western Fuel Company, both of which had been postponed by the Attorney General until Autumn. The consensus of opinion among the Cabinet members was that the action of Mr. McReynolds in ordering the postponement of the Caminetti case at the behest of the Secretary of Labor was unwise. The aroused public sentiment in California as well as in the country at large created for the time being a situation fraught with embarrassment for the Administration.

Our Ambassadors.—Frederick Courtland Penfield, it is said, will be nominated Ambassador to Austria to succeed Richard C. Kerens, of Missouri, appointed by President Taft. Dr. Maurice Francis Egan, the American Minister to Denmark, was offered the Austrian Mission, but declined because his private means were insufficient to enable him to represent his country becomingly at the Austrian capital. As Vienna is the most Catholic court in Europe there is evident propriety in sending a member of the Catholic Church there as Ambassador. Mr. Penfield was offered by the President, but declined, the post

of Minister to Greece and Montenegro. Justice James Gerard, of the New York Supreme Court, has been appointed Ambassador to Germany.

To Abolish Commerce Court.—House Democrats in caucus agreed upon the abolition of the Commerce Court as party policy, rejecting on the same day a plan for the creation of a budget committee to control all appropriations. Speaker Clark denounced the tribunal as useless and expensive, and Representative Adamson, of Georgia, chairman of the Interstate Commerce Commission, offered a resolution declaring it to be the sense of the caucus that the court be abolished during the present session, due care being taken to protect and provide for jurisdiction over pending and future litigation. The resolution was adopted by a viva voce vote. The budget plan had the support of Democratic leader Underwood, Speaker Clark, Representative Fitzgerald, chairman of the appropriations committee, and the prominent Democrats, but the resolution to lay the plan on the table was carried by a vote of 95 to 80.

Proposed Tax on Art.—The Senate Committee on Finance favors the imposition of a duty on works of art. The Payne-Aldrich tariff law admitted free paintings and sculptures more than twenty years old, imposing a duty of 15 per cent. on all others. The Underwood Committee on Ways and Means, true to Democratic traditions, put all non-commercial works of art on the free list. The present Senate Committee on Finance would raise the age limit on all paintings in oil or water-colors, sculptures, etc., to fifty years, except on payment of a tax of 15 per cent. A proviso, however, is added that when works of art shall "within five years after their importation" be purchased for certain public uses, the duties

shall be remitted. The Senate may yet yield to the House on this item.

More Light on the Moro Question.—Secretary of War Garrison has cabled, it is said, for further information as to the causes and conduct of the campaign against the Moros on the island of Jolo. This campaign resulted recently in a battle at Bagsag, which Brigadier-General Pershing, the commanding officer, characterized as the fiercest since the American occupation of the islands. The Secretary of War disavowed any intention of criticizing General Pershing or Governor-General Forbes in his request for further information. He explained that the routine reports of the fighting at Bagsag were so meagre that he had been unable to learn exactly what happened and the causes leading thereto. The Secretary's action, according to the New York *Sun* correspondent, may result in a reopening of the whole question of the treatment of the Moros in the islands. The Moros have never bowed to any ruler and are hostile not to the United States Government only, but to any government whatsoever. Being Mohammedans, they regard the killing of Filipino and white Christians as a virtue.

Colombia Outlines Demand.—Colombian Minister Betancourt has submitted to the State Department a concrete statement of the basis upon which his government desires to resume negotiations with the United States for settlement of claims growing out of the separation of Panama. Secretary Bryan announced this, and added that there was hope of making a start soon toward disposing of the long-standing disagreement between the two countries. Details of Colombia's proposal will not be made public until Thad A. Thompson, the new Minister from the United States, arrives at Bogota. The flat rejection by Colombia of former propositions informally submitted to that country some time ago led Secretary Knox to inform Congress that "Colombia would appear to have closed the door to any further overtures on the part of the United States."

Argentina.—The Government is giving special attention to the navy. Evolutions have taken place at sea and results compare favorably with the best navies of the world. The four exploring vessels ordered from German yards are in service and give good results. The vessels ordered from Laird were not accepted from that firm, as the trials proved unsatisfactory. Nor have the French contractors satisfied the requirements of the Government specifications, and four of their ships have been rejected. The battleships ordered from American yards are almost ready for sea, and commissioned officers and crews will soon be sent to the United States to take over the vessels.

Whatever may be the real or alleged grievance of the English exporters of meat, the English consumers have no reason to complain, says the *Southern Cross* of Buenos Aires for May 16. They are the people who laugh. They

are buying Argentine meat at half the price Argentines have to pay for it, while Argentines are paying twice as much for English products as the English themselves have to pay for them.

Canada.—Mgr. Stagni, the Apostolic Delegate, who is visiting Winnipeg and St. Boniface, has received a most enthusiastic welcome from the Catholics of Western Canada.—The Rev. Dr. Arthur Beliveau, Procurator of St. Boniface, has been appointed Auxiliary Bishop to Archbishop Langevin, and the Rev. Dr. M. J. O'Brien, of the Church of the Sacred Heart, Peterboro, has been appointed Bishop of that see.—Henri Bourassa, speaking before a large and enthusiastic audience in Manitoba, on the naval question, declared he did not believe Canada owed any debt to Great Britain which it was incumbent to pay. Englishmen were like the men of other nations, they thought of themselves first; and he would like Canadians to exhibit the same faculty.—The national feast of St. Jean Baptiste was celebrated with new fervor and a revival of the historical pageants that used to be the special feature of the day. In the procession at Ville Emard, Montreal, was an allegorical car representing Maisonneuve planting the cross on Mount Royal. In another group was a representation of the beautiful Marguerite Bourgeoise.—There were 4,000 immigrants landed at Quebec on June 23.—It is stated from Ottawa that the Grand Association of the Orange Order of Saskatchewan, backed by the Orange Order of Ontario and by the organ of the Order, the *Orange Sentinel*, will take steps to have the 1913 amendment of the Saskatchewan School Act disallowed by Premier Borden on the ground of unconstitutionality. The Grand Association of Saskatchewan is endeavoring to raise funds to test the amendment in the courts and to carry the same to the judicial committee of the privy council in England.

Great Britain.—After spending three days in London as the guest of the King, President Poincaré went back to Paris amid a curious display by the British public of emotional enthusiasm over the new *entente* between the two ancient foes. At the Lord Mayor's banquet he declared that "no longer can any incident arrive of such a nature as to affect international politics without our two friendly Governments exchanging views loyally. Co-operation exists between them which does not exclude cooperation with any other Power, but tends on the contrary to the maintenance of European peace, and establishes between Great Britain and France fraternal confidence and a common will."—In London, on June 7, there were 70,929 in the workhouses and 29,136 on the outdoor lists, making a total of 100,065. The rate of pauperism per 1,000 of the population was 22.1. The numbers for the preceding three years were: 1912, 105,084 paupers (74,260 indoor and 30,824 outdoor), or 23.2 per 1,000 of the population; 1911, 101,311 (73,140 indoor and 28,171 outdoor), or 22.4 per 1,000 of the

population; 1910, 117,638 (76,605 indoor and 41,033 outdoor), or 26.0 per 1,000 of the population.—A jury in a test case against the owners of the Titanic, found that there was negligence with regard to speed and gave Thomas Ryan, an Irish farmer, \$500 damage for the loss of his son.—At Winchester, William Clare, a German, was convicted of being a spy and sentenced to five years' imprisonment.—A number of demonstrations in favor of Home Rule are announced in various large centres, with these speakers: Mr. Redmond and Mr. Devlin in Glasgow; Mr. T. P. O'Connor in Edinburgh; Mr. Redmond at Leeds; Mr. Devlin at Norwich; and Mr. Birrell and Mr. Dillon at Bristol.

Ireland.—Mr. Redmond has been following in the tracks of Sir Edward Carson through England and Scotland, and has had larger and more harmonious meetings in the cities where the Orange leader had spoken. He was accompanied by a procession of 40,000 men in Glasgow. Sir E. Carson offered to come to an arrangement with him on any measure that would keep Ireland responsible to the British Executive. Mr. Redmond would agree with him on almost any terms that would allow of an Irish Parliament with an Irish Executive responsible to it. He showed that the Carson party had no right to appeal to the Democracy as they had opposed every measure of relief for the people both of Ireland and Great Britain. The recent advance in Irish prosperity was owing to the measures the Irish Party had secured in spite of them.—The Home Rule Fund has reached \$50,000. Rt. Rev. Dr. Browne, Bishop of Cloyne, in sending his subscription, wrote: "In face of much gross misrepresentation of their words and acts, and by a vigorous propaganda of villification of the Party, the people, and their aims, carried on in Ireland and England, and supported by vast sums contributed by rich people who never had the interest of this country at heart, the Irish Parliamentary Party have pursued their way with steadiness, dignity, and success towards that goal which Irishmen the world over have so longed to reach."—Sir Roger Casement has visited the famine-stricken Connemara Islands, and has found them "the most miserably situated rural communities that any civilized country holds to-day." The "congested district" lies on the verge of chronic famine, and he places the responsibility on the Government Boards, which have taken no practical or comprehensive measure to relieve "those friendless countrymen and country children of ours." They exist largely through their exiled children, and "the great relieving officer is America." He makes several suggestions for the immediate relief and permanent maintenance of these "remnants of an early Irish civilization who have borne this most unmerited and tragic poverty with a cheerfulness and grace of resignation that are not easily paralleled."—The Carmelite College of Clondalkin, Dublin, has celebrated its centenary. It was established in Dublin by the Carmelite Tertiaries

sixteen years before Emancipation, being one of the oldest existing colleges in Ireland. Its early difficulties, owing to prejudice, bigotry and poverty, give a startling insight into the up-hill struggle of Irish education, especially in view of the present effort of the designers of the Birrell Grant to gain some control of religious educational institutions.

Australia.—Joseph Hume, leader of the Liberal party in the Federal Parliament, has formed a new Cabinet to take the place of the Ministry under the Premiership of Mr. Andrew Fisher, who resigned June 20. The change of governments was caused by the defeat of the Labor Party, which had been in power since 1910.—The Congress of the Chambers of Commerce of Australia, in session at Sydney, passed a resolution requesting the Federal Government to take immediate steps to establish a direct steamship service with Vancouver, so as to give some of the trade benefits to Australia that are now enjoyed by New Zealand. The congress also considered the reciprocity question, and passed a resolution stating that it was imperative in the best interests of the Empire that closer trade relations should be established between Canada, Australia, New Zealand and South Africa.

Elections in Holland.—Results from the poll at the second balloting at the recent elections give these figures: 25 Catholics, 11 Calvinists and 9 Christian Historians, making 45 members of the Right, while the Left will have 55—37 Liberals and 18 Socialists. The victory of the Liberals was a surprise even to themselves.

Spain.—On June 21 there was a serious riot in Barcelona, arising from demonstrations against the war in Morocco, which is very unpopular. The police fired on the mob and many persons were wounded.—The Catalan Home Rule Bill, a pet project of Canalejas, has profoundly divided the Liberals, many of whom consider it dangerous to national unity. Señor Montero Rios, President of the Senate, resigned; and while the Conservatives nearly all refrained from voting, the bare majority of Romanones was a moral defeat.—The committee of the Socialist-Republican coalition has been rent by a monarchical declaration of one of its members, Señor Alvarez.—Fifty-six Senators and seventy members of the Lower House drew up a manifesto protesting against closure in Parliament. The great number of names signed means that the Government will be without a majority.

Portugal.—The Bishop of Oporto has been haled to the police court for administering Confirmation in his diocese, from which he had been expelled. Meanwhile the Government is keeping strict watch on its northern frontier for fear of an invasion. During the Camoens celebration in Barcelona an anarchist threw a bomb into the crowd, killing one person and wounding 35 others.

Anarchy displayed itself in the Senate also when Arthur Costa, the brother of the Prime Minister, drew a pistol and levelled it at the breast of a fellow Senator whose words had offended him. The other Senators interfered and prevented murder.—The Minister named by the United States, Meredith Nicholson, of Indiana, has declined the offer, giving as his reason that Portugal is not a proper place for his children to live in.

France.—President Poincaré left Paris on June 23 for London, to confer with King George, and France is very much elated in consequence, and England is similarly affected, but a tragedy at Cherbourg, where he was being saluted by the fleet, threw a gloom over the festivities. An explosion occurred on one of the ships, killing two gunners and seriously wounding four others. His reception in London was most cordial. The papers described it as a "tumultuous ovation." The militant suffragettes who thronged Oxford street to see him pass were roughly handled by a mob just after the carriage had gone by. His mail was sent by aeroplane from Paris. Meantime the fight against the Army Bill was going on. Jaurès pretended that the Government had not given the exact number of soldiers needed, but it was announced that the army would number, if the bill passed, 727,000 men.—On June 22 a monument in honor of the French soldiers who fell at Waterloo was unveiled in the orchard at Hougomont.—On June 25 Deputy Aynard, a Moderate Republican, who was about to speak on the new Education Bill, died in an anteroom of the Parliament building. He was seventy-six years old.

Germany.—A bloody catastrophe which attracted unusual attention took place at Bremen. It illustrates the effect upon weak minds of the silly calumnies in vogue against the Jesuits. A young candidate for a teacher's position, named Schmidt, whose mind was deranged and who evidently had brooded over these fables, provided himself with a number of revolvers and entered the Catholic St. Mary's School, where he shot recklessly at pupils and teachers. Out of thirty bullets twenty-one took effect. Four of his victims have died, while others have been seriously wounded. On the margin of a letter, in which shortly before he had been notified of the sickness of his father, an evangelical minister, he had written the words, "The Jesuits have done it." In a letter to Dr. Leipziger he found the Jesuits guilty of all the evils in the world. From his present stupor nothing can arouse him except the mention of them. While this is an extreme instance, yet it is a fact that the literature of the "Evangelische Bund," which is largely of the *Menace* type, is still finding ample credence. Even the Emperor himself is laboring under countless misconceptions concerning the Catholic Church.—The bill concerning the non-recurrent army tax has been accepted on the second hearing. The original draft has been considerably changed, and incomes from five thousand marks

upwards are now likewise to be taxed, according to a certain gradation, from one to eight per cent. Each day of the debates the Socialists signalized themselves by violent attacks upon the army, so that calls to order had constantly to be given.—Three hundred members of the American Society of Mechanical Engineers took part in the German Engineering Congress, which opened at Leipzig, June 23.—The participation of Germany in the Panama Exhibition seems now assured, provided the clause concerning the inspection of the business accounts of foreign importers is cancelled at Washington. German merchants confidently expect that this step will soon be taken by our Government.

Austria-Hungary.—Count Stephen Tisza, President of the Hungarian Ministry, has issued an important declaration of principles concerning the Balkan situation. He holds that, under existing circumstances, the watchword of Austria-Hungary will be: "The Balkans for the Balkan nations." But this independence must be absolute and not merely nominal. No Power must have any preponderating influence in the Balkan policies, and the Balkans must belong to the Balkan States in all reality. Austria-Hungary has exercised great patience in the Albanian question, he continues, but she is determined that no final arrangements be made without her consent.—The term of Count Stephen Tisza's Ministry will, if expectations are realized, be the stormiest in the history of the Hungarian Parliament. He has declared a more vigorous war than ever against the Opposition, and this in turn is determined never to yield. Since the sessions are to be discontinued during the summer months, the struggle will probably begin with the opening of the House in October.

The Balkans.—Three carts loaded with explosives were seized at the gates of Salonica. It was supposed that a plot had been formed to blow up the palace of King Constantine. The impression was strengthened by the memory of the recent assassination of King George. Dynamite, rifles and cartridges have also been found in a house rented by Bulgarian Comitadjis. As a consequence all suspicious characters were expelled from the city.—Riots are frequent between Greeks and Bulgarians, and the banks, consulates and post offices are all guarded by troops.—Servia refused to demobilize and insisted upon a revision of the ante-bellum treaty, and June 25 Bulgarians and Servians met in battle at Zletovo, in Macedonia. Quite unprovoked, 12,000 Bulgarians had invaded the Servian territory. They were met by the Servians with fixed bayonets and driven back. The combined loss exceeded 500 men, though this may be exaggerated. It is feared the Bulgarians will be joined by the Roumanians. Servia's Cabinet is for peace, and according to the latest accounts it has unconditionally accepted Russian arbitration. Bulgaria will also make concessions.

QUESTIONS OF THE DAY

Gettysburg's Catholic Memories

The celebration this week of the fiftieth anniversary of the great battle that set forever "the high water mark of the Confederacy" and opened the way to the reestablishment of the Union in all our territory, makes it appropriate to recall some incidents of the memorable conflict that have a special interest for Catholic Americans. There was scarcely a battle in the four years' war that has not its Catholic memories, but the field of Gettysburg is, we believe, the only one in which one of the most striking of its many monuments represents a Catholic priest in military uniform, stretching out his hand to absolve and bless.

On July 2, 1863, the second day of the battle, occurred the famous incident which the Corby monument commemorates. As the men of the Irish Brigade advanced to check the onrush of Anderson's Confederates on the ensanguined and now celebrated Wheat Field, their chaplain, Rev. William Corby, C.S.C., took a conspicuous position on a boulder, and having in a short address informed them that he was about to impart a general absolution, and that they could receive its benefit by making a sincere act of contrition, with a resolve to confess their sins on the first opportunity, ended, says General Mulholland, with the declaration that "the Catholic Church refuses Christian burial to a soldier who turns his back on the foe or deserts his flag. The brigade was standing at 'order arms,' and as he closed his address every man fell on his knees with head bowed down. Then stretching his right hand towards the brigade, Father Corby pronounced the words of absolution."

"In performing this ceremony," writes Father Corby in his 'Memoirs of Chaplain Life,' "I faced the army. My eye covered thousands of officers and men. I noticed that all, Catholics and non-Catholics, officers and private soldiers, showed a profound respect, wishing at this fatal crisis to receive every benefit of Divine Grace that could be imparted through the Church's ministry. Even Major-General Hancock removed his hat, and as far as compatible with the situation, bowed in reverential devotion. That general absolution was intended for all—in *quantum possum*—not only for our brigade, but for all, North and South, who were susceptible of it and who were about to appear before their Judge. . . .

"The Irish Brigade had very many advantages over other organizations, as it was at no time during the war without a chaplain; but I was the only one at the battle of Gettysburg. Often in camp, and sometimes on the march, we held very impressive religious services, but the one at Gettysburg was more public, and was witnessed by many who had not, perhaps, seen the others. The surroundings there, too, made a vast difference, for

really the situation reminded one of the day of judgment, when shall be seen 'men withering away for fear and expectation of what shall come upon the whole world,' so great were the whirlwinds of war then in motion."

General Mulholland, who as a Major in the brigade, received the absolution, states in his "History of the 116th Pennsylvania Volunteers," that "this was, perhaps, the first time it had ever been witnessed on this Continent." In fact, however, general absolution had been similarly given by several chaplains during the war. Father Tissot, S.J., mentions in his Memoirs, that before each battle he absolved the regiments as they marched past, having previously instructed them to be ready. At the battle of Mine Run, of the same year, Father Michael Egan, O.P., of the Ninth Massachusetts, had his men drawn up in a hollow square about him by Col. Patrick Guiney, and gave them absolution just before, at Warren's word, they charged the enemy; and as early as 1779, Father Gibault gave general absolution to General Clark's little army of French Creoles, as they set out from Kaskaskia, under Captains McCarthy and Charleville, to recapture Vincennes, and win the Northwest. "We were conducted out of town," says Clark, "by Mr. Gibault, the priest, who after a very suitable discourse, gave us all absolution." But it was at Gettysburg that the act was first fittingly commemorated, and for this General Mulholland was mainly responsible. At his suggestion the Catholic Alumni Sodality of St. Joseph's College, Philadelphia, undertook the work, and on October 29, 1910, unveiled a bronze statue of Father Corby, with absolving hand outstretched, on the spot where he had stood when imparting absolution. It is one of the most beautiful, as well as notable, of the many memorials that mark the great events of that fateful field. The heroic figure of the chaplain is represented in the uniform of a captain of calvary, and wearing the priestly stole.

Another is that of the Irish Brigade itself. On July 2, 1888, twenty-fifth anniversary of the second day of Gettysburg, a memorial service was held on the field by the few survivors of that many battled Brigade, and a monument unveiled to its dead. It is in the form of an ancient Celtic Cross, with the Irish wolf dog sleeping at its base. The ceremony began with a military Mass, sung by Rev. Thomas Ouellet, S.J., who was chaplain of the 69th Regiment of the Brigade in 1861 and 1862. Father Corby was also present and made a touching address to the scant and feeble remnants of his old Brigade. There are other regimental monuments on which a cross or shamrock might well bear witness to the prevailing creed and race of the ranks whose heroism they commemorate.

The Irish Brigade were but a fraction of the Catholics who fought at Gettysburg. Sadly reduced in the many battles of the long campaigns on the Potomac, again reinforced by the efforts and prestige of General

Meagher, it had been practically annihilated in its heroic charges, many times repeated, against the impregnable rocks of Fredericksburg. Its conduct there was of a piece with that of Pickett's men at Gettysburg, except that the task assigned it was still more glaringly impossible. General Meagher, who two months previously had resigned his command when refused permission to recruit it to its strength, was serving elsewhere, and little over 500 men fought under its colors at Gettysburg; but these, commanded by Col. Patrick Kelly, who fell at Petersburg, maintained its high traditions. As they rose from their knees, "the command 'Forward!' immediately followed the sacred words of the priest," wrote Comte de Paris in his "History of the Civil War" (Vol. III, p. 620), "and the Irish have at once rushed into the thickest of the fight. They suddenly stop Anderson's brigade in its advance." It was a critical moment for Round Top, and its saving was the loss of many. As General Mulholland finely said, "they had knelt in their grave clothes."

Among Catholic officers who were prominent in the three days' fight was Major-General Newton, the famous engineer, who commanded the First Army Corps, and first bore the brunt of Pickett's terrific assault. Brigadier-General Joseph B. Carr commanded the First Brigade, Second Division; Col. James Mallon, 42nd New York; Col. R. Byrnes, 28th Massachusetts; Col. Patrick Guiney, 9th Massachusetts; Col. Patrick Kelly, the Irish Brigade; Major (later General) Mulholland, 116th Pennsylvania; Major Michael Burns, 73rd New York; Col. Thomas Smyth, 1st Delaware; Col. Patrick O'Rorke, 140th New York.

Col. Smyth afterwards commanded the Irish Brigade, and was the last Union general officer who was killed in the war, having been shot in a skirmish two days before the surrender at Appomattox. Col. Patrick O'Rorke saved Little Round Top from being captured by the Confederates in a decisive moment of the desperate fight, and thereby sacrificed his life. He was a young Irishman who, after a brilliant course at West Point in the class of 1861, went immediately to the seat of war, and was soon recognized as one of the most promising officers in the army. While leading his men in defence of Little Round Top, when it was being fiercely assailed by Pickett's foremost line, he caught up the colors in the very crisis of the battle and mounted a rock to urge on his men. He was struck and fell dead, but his company held the position. Comte de Paris, who speaks of this as the most striking and dramatic episode of the battle, paid tribute to his heroism. Col. O'Rorke's young widow became a Religious of the Sacred Heart in New York, and proved one of the most efficient of that accomplished company of educators.

General Judson Kilpatrick, 3rd Division, and General James Longstreet, the Confederate Commander who advised against Pickett's charge, became Catholics after the war. General Meade, the victor of Gettysburg, had

been baptized a Catholic, but his parents having soon after drifted from religious practice in the lamentable Philadelphia Church quarrels of the period, he was not brought up in the Catholic Faith. He belonged to a family of Irish Catholic pioneers in Philadelphia, whose original name was O'Meagh. His grandfather, George Meade, was an ardent patriot of the Revolution, the brother-in-law and partner in business of Thomas Fitz-Simmons, one of the two Catholic Delegates who helped to frame the American Constitution. The late Martin I. J. Griffin thus refers to him in the *American Catholic Historical Researches* of October, 1895:

"The visitor to St. Mary's graveyard in this city as he steps inside this ancient burial place sees the elevated vault, where underneath all that may remain of Commodore John Barry and his two convert wives repose. Right next to it, similar in size and shape, is the Meade tomb and grave. In it are the remains of the grandfather of the late Gen. George Gordon Meade, the hero of Gettysburg, who was born in Spain, December 30, 1815, and baptized in the Catholic Church, January 8, 1816. His godmother was Christiana Gordon y Prendergast, mother of the Marquis of Las Tunas. . . . That he was not one of ours was due to the faith-destroying Hogan-Harold-Conwell schism of seventy years ago."

During the battle, and for weeks after, the Catholic Church of St. Francis Xavier, Gettysburg, became a hospital for the wounded, who were carefully tended by the then pastor, Father McGinnis, and by the Sisters of Charity, who hurried to their aid from St. Joseph's, Emmitsburg, ten miles across the mountains. It will doubtless be visited by thousands during the celebration, and none can give them better information of the battle and its monuments than its zealous and hospitable pastor, Rev. W. F. Boyle. St. Francis Xavier has an historic interest of its own. Founded in 1830 for the scattered but loyal and fervent German Catholics of the district by Rev. Matthew Lakieu, S.J., Superior of the Jesuits at Conewago, its first pastor was Rev. Michael Dougherty, S.J., and his successors include the distinguished Jesuit names of Paul Kohlmann, Joseph Dietz, George Villiger, James B. Cotting, and F. X. Deneckere. A new church was erected in 1852, and dedicated by the saintly Bishop Neumann. The church was transferred to the secular clergy in 1858, and in 1864 Rev. J. A. Boll repaired the damages it suffered during the battle. It was destroyed by fire in 1893, but at once rebuilt, and the present handsome edifice was dedicated, 1896. Attached is an excellent school and academy, founded by Father Boll in 1877, and conducted since 1899 by the Sisters of Charity of Emmitsburg.

Passing from the Catholic Church to the gateway of that part of the Gettysburg field which is now a national cemetery, the visitor is at once confronted by an eloquent Catholic reminder. Over the entrance are inscribed the lines from the immortal poem of the valiant and brilliant

Catholic soldier, Col. Theodore O'Hara, which form the epitaph for America's warrior dead:

"On Fame's eternal camping ground
Their silent tents are spread,
And Glory guards with solemn round
The bivouac of the dead."

M. KENNY, S.J.

A Leader of the People*

We note with interest the appearance of a brief and popular sketch of the life of Cardinal Diepenbrock on this sixtieth anniversary of his death. A poet, a linguist, an orator, he was above all things a great leader of the people. Living at the beginning of our modern revolutionary movements, he stands forth against the dark background of stormy days like an angel of peace, relieving the social needs of his country, calming the angry waves of rebellion which were sweeping over the land, allaying the spirit of religious animosity, and defending with fearless dignity before court and parliament the rights of the Church.

Born at Bocholt, in Westphalia, on the feast of the Magi, 1798, he received in their honor the name of Melchior. Wild and venturesome in his boyhood, impatient of restraint in his youth, he entered the army at the age of fifteen, and two years later distinguished himself for bravery as an officer in the campaign of 1815. Military subordination, however, became equally distasteful, and he soon resigned from service. Yet for all his pranks and recklessness he was never bad at heart, but tenderness itself towards the poor and afflicted. Like a stormy winter's day, he was as pure as he was untameable. The despair of his mother's heart, he yet loved her with an intense affection. Such were the extremes of character which met in the young noble, the future Cardinal and Prince Bishop of Breslau, Melchior von Diepenbrock.

Brilliantly gifted and capable of the highest achievements, he had wasted his opportunities, and now stood at the crisis of his life with all the odds against him. His rudderless ship was tossing about at the mercy of every storm. Disaster seemed inevitable, for faith itself was threatened.

At this moment young Diepenbrock was providentially brought under the influence of Sailer, afterwards Bishop of Ratisbon. Little inclined though he was to study or piety, he could not resist the charm of the saintly man of genius. A marvelous transformation took place. The great grace which was vouchsafed to him had not been sent in vain. Magnificently he responded to it with all the energy of his generous and indomitable nature. Soon

a divine call to the priesthood was followed with the same determination, and in 1823 he was ordained by his great friend, Bishop Sailer, with whom he remained as his secretary until the death of the zealous prelate, nine years later.

Vastly as the young Levite had been indebted to his "Father in Christ," yet his conversion, like that of St. Augustine, was doubtlessly due more to the prayers of a Monica than to the eloquence of an Ambrose. Tears, we are told, were often seen to stand in the eyes of his mother when she found herself in the midst of the twelve children with whom Heaven had blessed her. "I am weeping," she would say in answer to their anxious questioning, "for I know that I must render an account to God for you." Before a picture of our Lady she would pour forth all the afflictions of her soul, and implore her mighty intercession with the Divine Son. Those prayers were not to be left unanswered,

"Could that Son the son not heed
For whom two such mothers plead?"

The years spent under the care of Bishop Sailer were fruitful in literary labors. Within this period fall the young author's publication of the *Life and Works of Henry Suso*, and his remarkable translations from the Catholic poets of Spain and Portugal, gathered into the "*Geistlicher Blumenstrauß*," whose literary merit is still acknowledged by the ablest critics and which should always remain a favorite household book of poetry. The flavor and spontaneity of the great originals is almost perfectly retained in the lucid and spirited verse of the translator, who has included in a later edition some of his own productions.

In those writings we perceive how even in his earliest labors the future Cardinal was deeply appreciative of the popular needs of his day. The same instinct led him to translate and publish under the title "*Vlämisches Stilleben*" several of the tales of Hendrick Conscience, in order to familiarize German readers with the great Flemish Catholic author. Though a patrician himself, Diepenbrock possessed in his nature a truly popular vein, which evidently had been developed to the utmost by Bishop Sailer. Everywhere sought out by the aristocracy of intellect and nobility, this celebrated teacher and prelate always remained, in the strictest sense of the words, a man of the people and for the people.

The promotions which now followed for Diepenbrock were strongly resisted by him as entirely opposed to all his inclinations and desires. "They are drawing a violet shroud over all my hopes of a retired life," he exclaimed when made dean of the Cathedral of Ratisbon, and vicar-general in 1835. The Bishopric of Breslau, offered him in 1845, he at first resolutely declined, and accepted only in obedience to a mandate of Pope Gregory XVI. Five years later he was created cardinal, in the consistory of September 20, 1850, and his investiture with the purple called forth one of the most magnificent public

*Melchior von Diepenbrock. Von Universitätsprofessor Dr. Kosch. *Führer des Volkes: Eine Sammlung von Zeit- und Lebensbildern*. Zweites Heft. M. Gladbach: Volksvereins-Verlag.

demonstrations which have ever been witnessed in Germany. His oppressive sense of personal unworthiness under all these honors can readily be understood in view of his exalted ideals. "Pray," he had written from the seminary to his sister, Apollonia, "pray that I may become a good priest, or else that I may die before the time for my ordination."

To his great public labors we can here make only the briefest allusion. His religious fervor had not quelled the fiery energies of his youth, but had only directed them into their proper channel. "Thus," he said, smiting with his crozier the marble floor of the cathedral as he first appeared before his people after his episcopal consecration, "thus do I set my pastoral staff upon the everlasting Rock which is Christ, and like Moses, I strike at this Rock, that from it may spring forth a well of living water, refreshing and making fruitful the Christian souls entrusted to my care!"

The fearlessness which in his boyhood had led to a thousand escapades and feats of hardihood was not lessened now, but only tempered with prudence and dignified with the sacredness of his great cause. Standing in the presence of the King, William IV, at the court of Berlin, he briefly answered when the episcopal oath was proposed to him: "Your majesty, I will not take that oath!"—and the oath was altered to conform to the dictates of his conscience. No less bravely he dared to oppose the fierce revolutionary outbreak of the masses, when in 1848 the payment of the taxes was refused by the people, and a bloody civil war was imminent. What King and army could not accomplish his unaided influence was able to effect. His power with the people, who loved and respected him, alone averted the dreadful calamity.

Yet under no circumstances did he seek popularity with the multitude any more than he sought distinction at the court. He was admired by all because he desired only the welfare of all and never considered his private interests. Boldly he admonished the King whenever the rights of the Church were in question. In the same manner, when the people against his will elected him to Parliament, he accepted the position only at the instant petition of the cathedral chapter, and soon relinquished it on the principle that the laity, and not the clergy, should fill these offices.

Economic and social problems already entered largely into his consideration. In the section of the country, which for a time was under his temporal dominion, he introduced all the most recent industrial and agricultural developments. No one worked more wisely and effectively for the social welfare of the people.

When hunger was stalking through the land, in the days of the great famine, he sent forth, as Bishop of Breslau, his famous appeal to Catholic charity, and at once was able to offer the relief which the State had sought in vain to bring. In view of the temporal and spiritual distress about him he would not go to Rome

when raised to the cardinalate. "The conditions of the times," he said, "are too serious, and the spiritual necessities too great to spend from twelve to fifteen thousand dollars for the sake of a mere formality. The Holy Father knows well enough that in all important matters he can rely upon me." In his appreciation of the need of social work he was, perhaps, the first ecclesiastic fully to appreciate the qualities of the young Ketteler, and was insistent in urging him to accept the Bishopric of Mainz.

The great Cardinal was, likewise, one of the first opponents of Socialism, as of all revolutionary propaganda. The spirit of the new movement was already abroad and showed itself in the fierce tumults of 1848, to which we have alluded. Like Windthorst and Bishop Ketteler, he saw that religion alone could avert the coming danger, and solemnly warned King William IV of Prussia, to grant all due liberty to the Catholic Church. "This step Prussia will never have reason to regret." How greatly his loyalty, as well as his influence with the people was respected by the Government, is evident from the fact that the pastoral letter which he issued at the revolutionary uprising of 1848 was ordered by the King to be read in all the Protestant churches of the realm. So great was the confidence reposed in him that, in 1849, he was appointed Apostolic delegate for the Prussian army.

Against the sectarian propagandism and anti-Catholic agitation, which were active in his diocese, he was most effective by his gentleness and consideration in dealing even with the worst enemies of his Church. "Never answer them in kind," might sum up his precepts to his clergy in this regard. As for his own people, he was unwearied in securing missionaries to carry on a spiritual campaign of retreats for priests and missions for the people, which were then, as they are now, a mighty means for reawakening the religious spirit everywhere. His own sermons, a collection of which has been preserved for us, are the expression of his apostolic zeal. "A printed sermon," he said, "is the living breath frozen into a frost-flower on the window pane." But his own words still have power to thrill and to inspire.

There is, in brief, no need of our time, literary, social, economic or religious, which the great Cardinal had not in some manner studied and sought to relieve before his death occurred in 1853, at the comparatively early age of fifty-five. With the cry of hope and love, "Holy Mary!" upon his lips, he rendered up his soul to God. He had completed his work, for he had prepared his people for the great struggle through which they were to pass triumphantly.

JOSEPH HUSSLEIN, S.J.

Baguio

The city of Baguio is the summer capital of the Philippines. Situated in the Benguet mountain region, one hundred and forty-three miles from Manila, this paradise of the Philippines is easily accessible by rail

or motor, not only to the American residents of the Philippines, but to the Filipinos themselves, and to all the Orient. One who has lived in our Federal capital during the heated term is not surprised that the President and the government personnel should be eager at that period for pastures new, and seek out some more habitable place in Uncle Sam's vast home territory, some shady nook or sylvan lake, some mountain retreat, or the seashore, with the invigorating plunge in the surf and the refreshing breezes of the ocean. In a tropical climate like that of Manila the American cannot long reside without loss of mental and physical vigor; and the selection of an attractive and healthful spot in the mountains or elsewhere for carrying on the ordinary business of the government became a necessity.

Baguio to-day is one of the happy developments of American occupation. It was incorporated by an Act of the Philippine Commission in August, 1909. The climate is so favorable that the Commission and the Assembly have held the regular summer sessions there since 1910. Its population and growth have increased, until the number of residents throughout the year is now about three thousand five hundred; during the summer season, when the government takes possession and the hotels and Camp John Hay are crowded, the population is more than doubled. In its organization the city is complete in every detail, with its health officials, police department and engineering force. "For surcease from cares and nervous strain of life in a tropical city," says a writer in the *Manila Times*, "for the inspiration of broad vistas; for the soothing murmur of the pines; for the exhilaration of a gallop over picturesque roads and mountain trails, each turn of which reveals new scenic beauties; for the novelty of coming into contact with a people, . . . as yet unspoiled by the contaminating influences of the white man; for the luxury of hot baths, of sleeping under blankets, not to mention partaking of red, ripe strawberries, fully equal in flavor to those of the homeland; in short, for rest, for recreation, for pleasure—go to Baguio."

Baguio is now one of the beauty spots of the world. It is not a little town or summer resort in the American meaning of the terms. Baguio covers miles and miles of territory. That such a place should be found in the Philippines within easy reach of Manila is a revelation to those who visit it for the first time. The trip over the Benguet road is one of surpassing beauty and ample compensation for the discomforts of the journey.

The Bureau of Public Works operates an auto line on the Benguet road, which is a model of efficiency combined with economy. Not everywhere, however, does a government find employees who, like the Filipinos, work all hours of the day and night, overtime, and do it for thanks. This generous contribution to the assets of the Benguet road auto line, we fear, may be taken by an unchivalrous foreigner as an indication that at present the native is unfit for self-government. When the

Filipino demands a just wage for honest service he may win more respect from the Yankee.

In the month of March the Benguet auto road carried 3,000 passengers and handled 800,000 kilos of freight, or nearly 28 tons a day, and in the four years of its operation, from 1909 to the present season, not one serious accident has marred its record.

Father José Algué was quick to see the advantage the elevation of Baguio presented for the establishment of a meteorological observatory in connection with the government's observatory and weather bureau, of which he is the distinguished chief in the city of Manila. On the summit of a hill, close to the western limits of the city, a miniature plateau, partly elliptical, forms an admirable site for the main building, the construction of which was begun in 1907, and completed three years later. From Mirador, or Lookout Mountain, as the hill is called, a panorama of surpassing beauty is unfolded. Near by, to the north, skirting the limestone hills, runs the road to San Fernando, at a level of 4,800 feet above sea level. To the west, from the foot of Mirador, stretches a broad valley to the distant coast. On a clear day the view in this direction is limited only by the horizon and the China Sea; there lie in magnificent perspective the Gulf of Lingayen, the Bolinao Peninsula, and the China Sea beyond, with long reaches of the coast lines of the Provinces of Pangasinan and Union. Less than ten miles to the southwest rises the highest of the Benguet range, Santo Tomás, with its three peaks, the highest of which has an elevation of 7,425 feet.

The passing years will prove the wisdom of the selection of Baguio by the American government as a place where the routine business of administration and legislation may be properly conducted without let or hindrance or physical discomfort. India has its Simla and Japan its Nikko, and now the Philippines has Baguio, which takes rank with the hill station of India and the temple gardens of Japan as a region of bracing climate and rare attractiveness. It is in places like this summer capital that one feels the appositeness of Ruskin's reflections on mountains and their inspiring grandeur: "Mountains seem to have been built for the human race, as at once their schools and cathedrals; full of treasures of illuminated manuscript for the scholar, kindly in simple lessons for the worker, quiet in pale cloisters for the thinker, glorious in holiness for the worshiper. They are great cathedrals of the earth, with their gates of rock, pavements of cloud, choirs of stream and stone, altars of snow, and vaults of purple traversed by the continual stars."

E. SPILLANE, S.J.

Portugal in the "Underworld"

Were we to use the patter of the up-to-date journalist we might describe Portugal of the present day as living in the "underworld" of civilization. Its statesmen are the "gunmen" of politics. Its career of public crime was

inaugurated on February 1, 1908, by the brutal murder of the king, the first outrage of that kind ever perpetrated in Portugal. In the words of its chief Freemason, Magalhães-Lima, speaking at the Freethinkers' International Congress at Munich, "Portugal has relegated to the cemetery of history every religious memory; it has banished every religious influence from the schools; it has driven the chaplains out of the army and navy; it has instituted divorce; expelled the Sisters of Charity and declared war against priests and bishops."

Members of religious orders have been hunted and shot down in the fields, flung into pestilential dungeons or driven out of the country and forbidden ever to return. Their establishments have been confiscated and the reputation of their holiest men and women blasted. Bishops have been exiled, priests forbidden to wear the ecclesiastical garb; religious ceremonies interdicted, and those who took part in them sent to jail; and Affonso Costa, the Prime Minister, now boasts that "two generations will not pass before Catholicity will have disappeared from Portugal."

Nor are the clergy the only sufferers. If you turn over the pages of the prison registers you will find the family names of Portugal's historic heroes on the list of criminals; not even the ladies of the House of Vasco da Gama escape—they were guilty of helping the poor. The public press will tell you that Young Men's Clubs were taken by storm, and the president of one of them beaten to death; that numbers of University students were crowded into cells with the vilest criminals; that newspaper establishments were attacked, their printing presses shattered, and their offices looted; that workingmen's societies were suppressed and their funds appropriated, and so on through an interminable catalogue of crimes.

Meantime the price of provisions has gone up, and a famine has been periodically facing the unfortunate poor, while exorbitant taxes are crushing the life out of every industry and driving emigrants in thousands out of the country. In 1911, 80,000 had already fled, and in 1912 120,000 more, out of a miserable population of 5,000,000, and now the Government is thinking of selling its colonies. The legislators shamelessly display their savage nature, and on June 25 the cable announced that in the Senate Arthur Costa, the brother of the Prime Minister, who boasted that in two generations Christianity would disappear from Portugal, drew a pistol as he leaped to his feet in that wonderful assembly and levelled it at the breast of another Senator who had objected to some of his remarks. There has never been such a succession of horrors since the French Revolution, and we are not surprised at the information that appears in the papers as we go to press that Mr. Meredith Nicholson, of Indiana, who was appointed United States Minister to Portugal, declined to go, giving as his reason: "Portugal is not a desirable place for my children." No; nor for anybody else. Yet Portugal claims to be a re-

public. We hope that Affonso Costa and his janissaries will hear that at least one distinguished American regards their Government with loathing.

Jacob Leisler

Like the people of France, we are afflicted with the statue mania. An aggravated case of it occurred the other day in New Rochelle, where a statue was erected in honor of Jacob Leisler, "Governor" of New York, which he never was. A glance at Volume II of the official "Documentary History of New York" will show that he always signed himself merely *Lieutenant Governor*. The reason of the honor accorded him in the present instance is that he disposed of a plot of ground in what is now New Rochelle to make some Huguenot immigrants comfortable, and so gave New Rochelle its start in life.

Not long ago another attempt was made in New York to erect something in his honor in City Hall Park. On that occasion the principal speaker, a Professor of German in some University, proclaimed to his startled audience that "Leisler was a genuine Frankfurter." The laugh that followed astounded and disturbed the orator, who had merely intended to say that Leisler was born in Frankfort. At least the blunder brought out the fact that Leisler was not a Knickerbocker. His letters to the authorities abroad show also that he had not taken out his papers in English.

Leisler's name is unfamiliar to many a dweller on Manhattan Island and in the surrounding boroughs. The reason is that he was not a duly elected official, but a filibuster who had taken the post by force from the actual Lieutenant Governor, and continued to hold it in spite of a subsequent Governor, who had been regularly appointed by royal decree.

When James II was dethroned and his ungracious daughter Mary and her consort William of Orange reigned in his stead, Dongan's career as Governor of New York came to an end. His successor was naturally the Lieutenant Governor, Francis Nicholson. To that arrangement Leisler and others objected, and two factions were formed, one "The Short Hairs" and the other "The Swallow Tails." There is nothing very heroic in either of these appellations. Leisler was the head of "The Short Hairs." He seized the government, expelled Nicholson from office, treated his political opponents as rebels and traitors, drove them out of the colony, confiscated their estates, kept Colonel Bayard, his chief opponent, in jail for a year, and pursued Stephen van Cortlandt with a warrant of arrest for high treason. Of his insane religious rancor we prefer not to speak.

When Governor Sloughter arrived from England, Leisler absolutely refused to admit his authority also. He was in consequence promptly arrested, tried, condemned and executed for high treason, and buried under the gallows tree. It is true that four years afterwards Parliament, for peace sake, reversed the attainder for

treason and restored Leisler's property to his heirs. But this act of pacification does not obliterate the historical record of a man who twice defied the legitimate authority of the colony and was properly hanged for it. The world will say that New York must be very poor in great men if it erects a statue to Jacob Leisler. But now that New Rochelle has done the deed, possibly the people of Schenectady might wish to do likewise and erect a monument to the man who was largely responsible for the hideous massacre of its inhabitants in 1690. Had Leisler attended to his own business instead of furthering his political ambition that horrible crime might easily have been prevented. It is a perversion of historical truth to proclaim as a champion of American liberty a man who was at best an ignorant and vulgar politician in pursuit of his own interests, and it is most unwise in these times of civic unrest to erect a statue to one who came very near being an anarchist.

JOHNSON READS THE BIBLE

IV

The Progress of Science

"Before we go any further, Friend Johnson, let us glance backwards over the road we have traveled.

"We have seen, in the first place, that the mistakes found in the Bible as we now have it are to be ascribed to the transcribers and translators, some intentional and some accidental.

"Secondly, we have discovered that we ourselves make mistakes when we read incorrectly what is correctly written in the Bible. These two facts explain much of the alleged conflict between Science and the Bible.

"Now, let us go a little further. I begin by asserting (1) that science has not yet said its last word in many things, and (2) that later on it may contradict what it now declares to be final."

"Do you mean to say that science will one day assure us that two and two make five?"

"I neither said nor insinuated anything of the sort, nor did I imply, as you suppose, that *all* the pronouncements of science may in future be revised. In mathematics, for instance, two and two will always make four, and the three angles of a triangle will always be equal to two right angles."

"I withdraw my flippant remark."

"But there are other sciences whose conclusions are not as fixed and as final as those of mathematics."

"Geology, for instance?"

"Yes, geology, which is so frequently alleged to be in opposition to the Bible. Now, geology has certainly not yet said its last word."

"Do geologists admit that?"

"Some of them do, at least. Take Lapparent, for instance, who looms large in that particular study. Thus in his 'Géologie,' p. 1740, we read: 'Very serious difficulties stand in the way of the solution of many geological problems, and in spite of the progress made during the last few years, it would be foolish to deny that geology is far from having yet said its final word.'"

"Well, what then?"

"Why, if that be so, it is needless to worry about the assertions of certain geologists who assure us that hundreds of thousands of years had elapsed before the appearance of man on earth. And even if they all made that assertion now, how can we be certain that they will not completely revise their chronology a few years hence?"

"Does not such a possibility seem extremely remote?"

"Not if we are to judge by their present attitude towards each other on other points. Did you ever hear of the Abbé Moigno?"

"Never heard his name mentioned. What did he do?"

"Well, among other things, he used to amuse himself with drawing up deadly parallels. Here are six pages in the second volume of his 'Splendeurs de la Foi.' Let us look at the section on Coal Beds. Geologists were discussing at that time whether the deposits of coal were on the very spot where the forests from which they were derived grew in past ages, or whether the trees had been carried thither by rivers or floods from some distant place and buried there. Elie de Beaumont is for the former, Lyell for the latter.

"In another still more interesting question about the formation of the Alps, de Beaumont asserts that the main body of that chain of mountains arose suddenly from the depths of the sea; but Lyell, who seems always waiting to snap at de Beaumont, is of the opinion that they were formed gradually and with extreme slowness at the rate of a metre every hundred years, so that it would require thousands of centuries to give them their present altitude.

"Here are two other examples on the question of the liquid or gaseous condition of the centre of the earth. 'Liquid?' cries Ampère. 'Absolutely out of the question! Why, if it were liquid it would create terrific tides, which would be driven by a sort of hydraulic lever of a radius of 1,400 leagues and would burst through the crust of the earth.' 'You are mistaken,' retorts Raillard, 'the solid crust of the earth is not so lacking in elasticity as not to yield to the pressure of these subterranean tides, and that would obviate any danger of rupture of the earth's envelope.' So, also, when the remains of men and of animals are found in the same layers of earth, one set of geologists will tell you that they are contemporaneous, and another will shout at you: 'Not at all!' 'The coal deposits were incontestably formed in swamps,' says Beudant. 'They were incontestably *not* formed in swamps,' retorts Lyell, and so the merry war goes on, and not the slightest prospect appears of these potentates of science ever getting together to sign a treaty of peace. All of which prompts one to suggest that before they can hope to arrive at an agreement between themselves and the Bible, they should devote their energies to patching up their own differences."

"But suppose these troublesome sciences do make any progress, is the Bible going to be any better off?"

"I have no difficulty in replying that if we are to judge from the past, the progress of science in the future will only serve to remove any difficulties about the correctness of the Bible."

"Now, I am going to trap you in your own snare. You reckon on the *future* to answer the objections of the *present*. Has the science of the present resolved any of the difficulties of the past? If it has not, then your hope is vain. To make me grant your claim, you have to show me that the difficulties raised by science in the past have been removed by the researches of the present."

"Your demand is reasonable, and I think I can satisfy you. Do you know what was in the eighteenth century the chief difficulty about the authenticity of the Pentateuch?"

"No, I do not; except that probably Voltaire, who dominated that period, had a hand in it."

"Precisely; the objection was fabricated—I use the word designedly—by Voltaire. Indeed, you might write a volume on his stupidities. According to him, Moses could not have written the Pentateuch for the very good reason that in his time the Hebrews could not either read or write. The Pentateuch produced on Voltaire the effect of a book with the imprint on it of the year 1292."

"But did they know how to write in the time of Moses?"

"Look at this picture. What does it represent?"

"A number of people engaged in writing, and the characters on it show that it was taken from an Egyptian monument."

"So the Egyptians knew how to write. Now, do you know that Moses was born in Egypt, in the land of Gessen, where the Hebrews lived in captivity, and that he was brought up in the court of Pharaoh, and that he was acquainted with all the science of his time?"

"But had the Egyptians already acquired the art of writing at the time of Moses? He lived, if I remember rightly, 1,500 years before Christ."

"Under what dynasty?"

"The eighteenth."

"Now, do you know what is the date of the picture of the Egyptian scribes that I have shown you?"

"I do not."

"Well, it is the fourth. So that centuries before the time of Moses the Egyptians were familiar with the art of writing. Thus you have an example of how the progress of science has disposed of Voltaire's objection which in his time was supposed to be unanswerable."

"That's very interesting."

"But it is not the only instance. Let me, without leaving Egypt, give you another. You know the history of Joseph, and how the chief steward had told him that he had dreamed of holding Pharaoh's cup, and taking grapes, and pressing them in the cup, and handing it to Pharaoh to drink."

"I do."

"And do you know that for a long time it was maintained by scientific men that all this story was invented, and was absolutely false, for the reason that both Plutarch and Herodotus had written in their histories that there were no vines in Egypt?"

"That must have been very embarrassing for believers in the Scripture."

"Yes, just a little; but they felt sure that the progress of science would bring the solution. But they need not have waited for that, for if Herodotus had made that assertion about the vines, he implied the very opposite in four or five other places. As for Plutarch, he is contradicted by Diodorus, Strabo, the elder Pliny, and others. But science did at last make some progress, for what we call the science of Egyptology dug up a very interesting picture of a vintage scene in Egypt, where they are gathering the grapes and trampling them down with their feet in the wine press, while one man is drawing off the wine. When that picture turned up, there was an end of the fiction of the absence of vineyards in Egypt. Unfortunately, however, you no sooner dispose of one difficulty than these very resourceful individuals invent another."

"What do you refer to?"

"Why, to the mare's nest or the asses' nest they discovered in connection with Abraham."

"What is that?"

"The Bible says that when Abraham was about to start on a journey he received sheep and oxen and asses and camels from Pharaoh. 'Asses!' exclaimed the scientists. 'There were no asses in Egypt in the time of Abraham, but there were plenty of horses.' The Scripture was thus convicted of a twofold zoological blunder; of commission and omission."

"Were the objectors right?"

"Not at all. On looking up the dates of the ass and horse pictures which the enthusiastic Egyptologists had unearthed they were found to have different dates. The asses preceded the horses in Egypt, the former being abundant in Abraham's time and the latter when Joseph ruled in that land. So that the Scriptures were right and the scientists were wrong, even if science was represented by such conspicuous individuals as Bohlen and Richard Owen, the former of whom maintained

that Abraham must have received horses and not asses from Pharaoh, while the latter insisted before an illustrious scientific society in 1869 that there were no asses in Egypt in the time of Abraham. It is a pity that the correctness of the divine text should depend on a mere question of horses and asses."

CORRESPONDENCE

A Word for Armenia

LONDON, June 13, 1913.

It is with some misgiving that one takes up the pen to plead for yet another Christian nation writhing under the misgovernment of Turkey. Interest in even the most righteous cause gets worn out, and after the sympathy extended to the Balkan peoples in their struggle comes the usual relapse into indifference. The world does not want to hear any more just now about Turkish misdeeds, and there is rather a sentiment of pity for the disintegrated Empire and a desire that it should be allowed a quiet time in which to recuperate. Which is all very generous-minded, and quite natural, if it did not mean—translated into cold logic—that after their downfall in the Balkans the Sons of the Prophet should now be let harry unmolested their Christian subjects further afield.

The unfortunate Christians of Turkey-in-Asia are already paying dearly for the triumph of their European brethren. They are exposed to the attacks of the most savage of all Mohammedans, the Kurds, who seem inspired with the same lust for murder that led to the terrific holocaust of 1894. In Syria the movement of resistance has culminated in a demand for autonomy so strong that its leaders, imprisoned at Beirut, had to be released by the government under the menace of a general revolt. The Kurds, on the other hand, insist on getting full authority over the five vilayets of Erzerum, Bithulia, Van, Elasis and Diarbekar. In an appeal to all "True Believers" in Asia we read:

"The faithless Giaours who renounced allegiance to their lords are driving Islam from Europe. Now is the time to remember the fifth Commandment of Mahomet and take the sword for the defence of his creed. Our holy faith can be preserved only by keeping the Christians in rightful obedience, and holding aloof from those among them who pretend to be our friends. Unbelievers must not be permitted to get material wealth, for they will use it against us. Nor must they be let multiply. If they are in great numbers they will unite and plot against us. Let no Mohammedan trust a Giaour, for in his heart he hates us. Be cautious, Sons of the Prophet, and be resolute, for the hour of trial is here."

This proclamation was distributed in Egypt, Tripoli, Tunis, Algiers, Morocco, Afghanistan, Beluchistan, Turkistan, Chive, Buchari and the Caucasus. Its actual compilers were not Turks, but Jews, Moslemized Jews, or—for all their show of devotion to the Prophet—men who paraded atheism some years ago. We have also Italian statesmen concerned with the future fate of Turkey, accentuating the duty of confirming and assuring her integrity in Asia without regard to what this integrity implies.

The bases on which Turkey's new consolidation should be built are none other than what was demanded for Macedonia: freedom of worship and just administration for Turkey's Christian population. But we know that it is useless to expect these from a Mohammedan government. Every plan was tried in European Turkey, and

the result can only make impartial minds sincerely sorry for the unhappy provinces of Turkey-in-Asia doomed to undergo the same experiments. The immense territories over which the Sultan has control in Asia Minor—three times the extent of the German Empire—are at present in a condition as lawless and desperate as Macedonia when the Balkan Allies took up arms. The outlook is hopeless, for the governing class is too ignorant, despotic, and venal to apply the code introduced by the Young Turks. The vilayet of Bitlis is being systematically depopulated by the excesses of rapacious police agents, who seize the harvest fields, assassinate resisters, insult women and thus drive the unfortunate inhabitants to emigration. The Sheik Ibrahim encouraged the Kurds at Bayazid to massacre the Christians. A police agent in the same region who had assaulted an Armenian priest was released from prison without trial after ten days. A priest of Becherek, near Diarbekar, who sent his men to gather the harvest of his own fields, coveted by the Kurds, was attacked by them and stabbed. He died within a week of his wounds. These are some of the outrages perpetrated with impunity in Armenia. In the knowledge of such facts it was with profound discouragement I heard Osman Nizam Pasha (delegate to the Peace Conference in London) declare in a private conversation that an Armenian question did not exist! If it does not exist for the ministers of the Sultan it exists for all men of good faith, friends as well as foes of Turkey, who have no interest in the continuance of the present state of anarchy. Peace can come to Armenia only with a measure of self-government that will allow of free development for language, schools and nationality. The conditions which now prevail are a sure forerunner of foreign aggression.

Catholics must especially view with anxiety the nature of the trials and temptations to which their coreligionists in Armenia are exposed. Pressed from all sides, this harassed ancient branch of the Church has known lapses that can be understood only by similar sufferers from persecution.

The project discussed in the English Press of establishing in Asia Minor a species of European gendarmerie such as failed—according to some critics—to get fair play in Macedonia, brings little consolation to the Christians of Armenia. They realize that the dominant Mohammedan element will not accept the notion of equality with themselves. It is practically impossible to obtain justice for crimes committed by Mohammedans against Christians. A better asset for the protection of the native population should be England's interest to safeguard her Indian Empire. The lack of railroads makes outrages difficult to locate and punish. Fair administration requires proper means of communication, and this is denied to Armenia by the Sultan's government, lest it facilitate the concentration of Russian troops on Russia's legendary march towards the Persian Gulf. England would best serve her own interests and those of Christian Armenia by encouraging commercial progress in a region not far removed from her Asiatic possessions, and by showing that she is as fully alive to the necessity of protection and control for the native races here as in the Balkan Peninsula.

The strange, antique nation of the Armenians, so little known, yet so fascinating for its history throughout the ages, has given proofs of a persistence and fidelity to the past that guarantee virtue and qualify for independence. If Turkey has not learned from the bitter lesson of the near past she will soon be confronted with the same disaster that overtook her experiments in Macedonia.

The fiat has gone forth that Christian peoples will no longer endure being made the slaves of a parasitical Turkish population. The Armenians, who number millions, are the hope of the Christians of Syria and can form the nucleus of a Christian Federation destined to relegate Turkey at last to dominion only over those of her own race or her own creed. E. C.

The Situation in Japan

KOBE, May 22, 1913.

There are so many exaggerations both in the Japanese and American papers about war with the United States that one must live in Japan to realize that it is all smoke. The Japanese of the excitable type talk of war because, they say, Americans want their possessions. But it must be remembered that Japan is very poor, with absolutely no industries that amount to anything. Besides, it is heavily burdened with debt. War on the part of Japan would be impossible, and moreover, Japan has nothing that the United States would be willing to take even as a gift. I receive many letters from friends expressing fear for us. Absolutely there have been no demonstrations nor have I perceived anywhere any feeling against America. For business reasons, Japan cannot afford to treat Americans badly.

Japan makes no good machinery and does not understand big business or engineering well enough yet to do without the pushing Americans who have come here. Besides, while they like one another, the Japanese do not buy what they need in the way of machinery and the like from their compatriots. One sees this constantly in business. While they help each other to make a "squeeze," they buy from foreign concerns the machinery they must have to develop the country. They know that war would mean death to the development of the country for a long time, and they do not want it.

I almost forgot to say while speaking of buying foreign machinery that the Japanese do not trust one another in such matters, because they know very well that they are not yet sufficiently skilful and are a long way off from even half way understanding them. Even the little things they make in the way of furniture, etc., are not durable and the wood is not seasoned. In the manufacture of their native ware they are, however, almost all wonderful. You see art in trifles that can be bought for a few cents, if they are purely Japanese, but they do not understand foreign things. If they ship anything in large quantities it is through some foreign concern, either American or English or German, and foreigners supervise the making of them. Even the Kawasaki dock yard, a great enterprise which is helped by the government, has an American engineer in charge of the construction and designing. One must live here to know how important foreigners are and will be for a long time to Japanese as teachers. Americans, too, understand business the best, and are more necessary than people of any other nation.

In this war talk there is a good deal of politics. The Japanese military and navy interests must keep up the excitement in Parliament in order to get the people to allow the building of more warships and the maintenance of more soldiers. The people are so poor and so overtaxed that it takes extreme measures to make them keep government enterprises going on a large scale. The riots in Tokyo, which our papers converted into small battles, were merely demonstrations against the naval and military parties in Congress. They were not half so serious as people made them out, and were the work of a few rowdies only.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JULY 5, 1913.

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Lest We Forget

The celebrations of former years which marked the annual recurrence of our greatest national holiday, the boom and rattle of explosives, and the flamboyant oratory rivalling the pyrotechnic displays which made the night iridescent with colored lights and filled the heavens with new constellations, are fast giving way to what all have agreed to call "a safe and sane" Fourth of July. For those, however, who look beneath the surface of things, who understand the new spirit which is rapidly gaining among us, there may well appear good reason for adding another term to that alliteration and calling for a sane, safe and serious Fourth.

They know that almost a million of voters have registered their determined protest against all that the nation glorifies upon this day in the name of patriotism; that almost a million citizens have declared their unqualified discontent with the existing government. Thousands of immigrants to whom the ballot has not yet been granted fully share their views. In the events commemorated these men behold only a precedent for a new revolution, which they justify by quoting the very words of the Declaration of Independence. In the act itself with which the revolution began, and which is glorified in every history primer under the name of the "Boston Tea Party," they now behold only an application of the principles of sabotage and a justification of the disregard for private property. From countless platforms and by hundreds of Socialist presses these lessons are taught to-day, and millions of laborers are spending their hours of enforced leisure pondering over such thoughts.

Men who are not prepared to advocate revolution itself, but who see to what a pass our unrestrained freedom has brought us, the freedom of exploitation on the part of capital and of tyranny on the part of labor, where the latter has successfully gained ascendancy in turn, are now looking into the past with a new vision. They give

full credit to the bravery of the Signers of the Declaration of Independence; but they wish above all things to learn what their social principles were. By these they will judge them and the entire generation of the men who fought at Bunker Hill. It is a new test, and the conclusions to which it leads are destructive of many a popular idol.

The social conditions of that day were necessarily, to a greater or less extent, a reflex of the conditions in England. They were such as the Reformation had made them. They were strongly individualistic. And it is from individualistic capitalism that materialistic Socialism and anarchism have been bred.

These are truths which are slowly coming home to the minds of the people. They are not reasons for depreciating the services of the men to whom we owe so much. Still less are they reasons for discarding entirely that freedom we have gained, simply because it was not perfect, in order that we may enslave ourselves completely to a Socialistic state or dissolve the Union in anarchism.

We are living in a time when all serious-minded men must unite to preserve all that is good and true in our present order, and to supply what is still wanting, by giving their hearty support to every true movement of social reform. Socialism has been weighed and found wanting. The ban of the Church has been placed upon it for the most carefully pondered and satisfactory reasons. But the time is astir with great popular movements. Sweeping alterations are proposed by the men in authority, as well as by the worker in the shops. The cause of labor was never more keenly considered than at the present moment. There is need only of prudence and caution; but no excuse exists any longer for appealing to a materialistic Socialism, which can only lead to the ruin of the country, as it would lead to the destruction of religion. The impulses towards radicalism on every side, whether coming from capital or labor, must alike be checked if the country is to be saved in its present crisis.

But above all else we must remember that there is no solution without a return to religion, and religion in the future will daily more and more clearly mean Catholicism. Without a renewal of Christianity our great and hopeful nation will go down to destruction like the kingdoms and republics before her, and all her "pomp of yesterday" become but "one with Nineveh and Tyre." Without religion there can be no brotherhood. Religion is the first and indispensable condition for the solution of this pressing problem of the day.

Such are the thoughts which it is neither untimely nor pessimistic to put forth upon this day. They are a plea for a sane, safe and serious Fourth of July. They will teach us to boast less and pray more; to place our trust in God, even more than in our Constitution. They will not take the zest from our patriotism; but will broaden and deepen it with the motives of religion. They are imperatively necessary and can be recalled to our minds

at no more fitting season than the present—"Lest we forget, lest we forget!"

The Christian Standard

It has been disputed at times whether this is a Christian country, and, taking the term in its complete and adequate sense, much can be advanced against the proposition. There are numerous practices among us in business and conduct that fall far short of the Christian ideal, and there are sects and sectaries and people of no sect who take large liberties with Christian principles and precepts, and a few who deny them altogether; but the spirit that informs our National Constitution and laws and directs the general conscience of government and people may be said to have been always Christian, in a broader sense, since the Declaration of Independence, and so remains. The greatest utterances of our public men have been based on Christianity, and often outspokenly Christian in terms and sentiment; and it is gratifying, and hopeful for the future, that so many of our national officials are maintaining this fine tradition of the past.

Our two living ex-Presidents and the present Executive of the nation have stood strongly on every suitable occasion for the Christian standard of morals and conduct in public and private life, and our Secretary of State, perhaps the most frequent and popular speaker that ever addressed American audiences, has been wont to appeal to the inspired teachings of the Bible and the divine words of the Saviour, and has on every opportunity defended them. The Secretary of the Navy, who had attained national repute by conducting a provincial paper that was clean, healthy and sprightly, has availed himself of the first occasion, in his term, to hold up before the graduates of the Naval Academy the Christian standard of morality. It was as much their duty to be ready day by day to live for their country as to die for it. They were bound in honesty and honor to stay in the service of the United States, which had gone to much expense and pains to train them for that service, and not for the business concerns of the country. But to be fit and to continue fit to serve their country adequately demanded other and higher qualities than those supplied by technical and professional training. They should be men of virtue and continence: "How many youths have destroyed their career almost before graduation by indulgence in sin! There is need to declare to-day the old truth that there is but a single standard of conduct for both men and women. No honor, no prize, no victory is to be compared with that transparent clearness of conscience that enables a young man to go home and look his mother straight in the eye. Ministers as a rule live longer than other men. They keep their bodies free from the sins that debauch and destroy."

Secretary Daniels had much else to say that was sensible and sound on the duty of keeping soul and body

clean, and also on the kindred virtue of temperance, which is an efficient trainer in self-restraint and self-control that are essential to the building of character. Intemperance, apart from its intrinsic evils, destroys or mars career and character. "The man who is intemperate," he went on, "is sure to indulge in all the excesses which that vice carries in its train. While there are many good and true men who drink temperately, there is only one safe course for the young man who would be master of his soul, and that is to abstain from the use of intoxicants."

The Secretary gave other advice which should be hearkened to beyond Annapolis. "Hazing" was a relic of barbarism, akin to the murderous and stupid practice of duelling, and he appealed to them to put the "hazer" under the ban of their code of ethics and stamp out the barbarity.

It is a pleasure to find such frank and wholesome counsel enhanced by the authority of a high national official, and also to commend it to the young men of the country, whether in or out of college. It is equally gratifying that while Mr. Daniels was inculcating Christian morality at Annapolis, Mr. Long, his predecessor in the Secretaryship of the Navy, was recommending to the public that the nation should erect a statue of Christ on a mountain overlooking the Panama Canal, like "The Christ of the Andes," as a challenge of peace to other nations and an example to our own.

Dangerous Periodicals

The secular periodicals that can safely be introduced into Catholic homes are growing fewer year by year. When the editorial staff of *Collier's* was reorganized some time ago, the character of the articles that appeared in that "national weekly" seemed to improve. But its subsequent reduction in price and its professed aim at a "wider appeal" have been followed by another lowering of tone. Many of the stories and papers that *Collier's* has been recently printing on the life of the "under-world" will do the sophisticated "general reader" no manner of good, and can do nothing but harm to the young. What is worse is the fact that these objectionable articles are often accompanied by a smug and solemn preface or editorial which calls attention to the high moral value of the lesson the contribution teaches. In the issue of June 28, for instance, there is a story of a baby girl who is being brought up in a house of prostitution, much of what she sees is described, and her "deliberately chosen" suicide is sympathetically pictured. Then to safeguard the unreflecting reader from missing the priceless moral lesson this absurd and suggestive story teaches, he is unctuously told in a short preface, set in bold type, that: "Childhood is innocent everywhere, and sordidness and sin are never sadder than when seen through its candid eyes. But children are the ones to find goodness wherever goodness is, even in the unus-

pected places, and 'Bubbles' sought it out unerringly." What unmitigated cant! There is one lesson, however, that the story may teach Catholics, namely: that *Collier's*, like so many other cheap periodicals, should be kept out of the home.

Even the higher priced magazines, formerly somewhat careful about the matter that entered their pages, now admit but too often stories that are largely concerned with violations of the Sixth Commandment. Either the plot turns wholly on the commission of adultery, or dangerous descriptive passages are frequently introduced or marital unfaithfulness is covertly palliated. The July *Scribner's*, for example, should have its two serial stories removed before it is circulated in the family. The current *Century's* contents are not objectionable on the score of morality, but it would be interesting to learn what induced the editor to select for the leading article in that magazine a tale which puts some nuns in a ridiculous light and slyly makes the religious life appear contemptible. It would be a shrewd business move for the *Century* to accept stories about convents from those writers only who have some knowledge of their subject.

A Recrudescence of Paganism

Cardinal Newman has given us, in "Callista," a very vivid picture of the chief horror of the pagan cities of old, and he takes occasion to utter as well some words of thankfulness that we of Christian times are rid of those abominations.

"Well is it for us, dear reader," he exclaims, "that we in this age do not experience—nay, a blessed thing that we cannot even frame to ourselves in imagination—the actual details of evil which hung as an atmosphere over the cities of pagan Rome. An Apostle calls the tongue 'a fire, a world of iniquity, untamable, a restless evil, a deadly poison,' and surely what he says applies to hideous thoughts represented to the eye, as well as when they are made to strike upon the ear."

If Cardinal Newman were to revisit one of our modern cities, and observe the manner of our present-day advertising, would he not see only too many signs of a recrudescence of pagan license, let us say, in the indecency of many of our public prints and sign-boards, not to mention other abominations?

The evil has come on us so gradually, that we are apt to take little notice of those displays in show windows and on the public streets. Indeed, to many eyes the dangerous appeal which they make is quite blunted by use and custom. But so it may have been with many a one in the pagan cities of old—and yet who would think this an excuse for their offense? Neither is it an excuse for us. We are affected by such things more than we imagine, and they are particularly dangerous for children, whose imaginations are poisoned for all time by such things. They surely have a claim that this license shall be made to end.

The remedy is not far to seek. It must come, primarily, from the personal and individual initiative of Christian men and women. But good people very often lack courage, and the maliciously wicked know this too well.

The "Of" and the "Comma"

A goodly number of Protestant Episcopalians in the United States find it very distasteful to be styled *Protestants*, and for many of them to be called Episcopalians is little more to their liking. To share with the great Mother Church of Christendom in the title of Catholic is a consummation which they devoutly wish, but they are at a loss how to bring it about. These good people, who are striving for the possession of a title without any great concern as to its fitness when applied to their sect, have not gone so far as to insist that those who are the sole possessors of the name of Catholic should, by adding Roman to their title, differentiate themselves from others who rightly or wrongly believe themselves to be Catholics. In other words, they have not presumed thus far to affirm that Catholics who owe allegiance to Rome have no claim to the simple name of Catholics, but should call themselves Roman Catholics. This advanced position has been taken in India, where through the interference of an Anglican bishop an order went out to all the provinces of India from the Department of Education of the Government of India, that the words "Roman Catholic" must be used when addressing Catholic prelates.

Nay, more, the government has gone a step further and has semi-officially pronounced that territorial designations such as "Archbishop of Simla" should not be used in the case of Roman Catholic Archbishops. His Grace the Archbishop of Simla may be addressed as Archbishop Kenealy, but the territorial designation is not to be added, as "not in accordance with official usage of established authority"; the "of" before Simla is to be dropped and a comma substituted. This is a bit of petty State interference in religious matters which Americans cannot understand.

"Throughout the British Empire," says *The News* of India for May 8, "the archbishops and bishops of the Catholic Church are invariably addressed by their territorial titles. A Bill which proposed to render this mode of address illegal in England, where alone in the British Empire there is a State Church, was repealed by Mr. Gladstone in 1871. And the custom which has prevailed throughout the Empire is the custom which has hitherto prevailed in India. . . . The Catholic Episcopate in India, with its territorial divisions and titles, antedates the British occupation and is clearly protected by Queen Victoria's proclamation. 'We declare it to be Our Royal Will and pleasure,' reads this document, 'that none be in any wise favored, none molested or disquieted by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under Us that they

abstain from all interference with the Religious Belief or Worship of any of our subjects, on pain of our highest displeasure."

Meanwhile Catholics of India and the public generally will disregard the recent rulings of the local government and will, as they have always done, address the Most Rev. Dr. Kenealy as Archbishop of Simla, leaving it to the petty officials of the government to drop the "of" and substitute the comma.

Then and Now

The London *Times* is a staunch advocate of the Orange campaign against Home Rule, including threats, oaths and covenants, blood, slaughter, and rebellion, wooden guns and Italian rifles, wherewith they will set up Home Rule in sections of four counties, as proof that it is intolerable in thirty-two. While the *Times* is supporting the Orangemen editorially and publishing the reports of the representative it sent to Ulster to prove that the Orangemen, despite appearances, are really in earnest, it is also reprinting items from its issue on like date a hundred years ago. There must be a lack of coordination between the century culler, the reporter, and the editor. This is the reprint from a *Times* editorial of June 9, 1813:

"We have lately remarked, not without the detestation which they merit, some abortive attempts to introduce into this country a system, which, in the Sister Kingdom, has so fatally tended to convert party animosities into lawless violence and vindictive ferocity. A system, so alien to the quiet and rational habits of Englishmen, we thought, would have speedily sunk into that contempt which must be the natural portion of its abettors. It was, therefore, with extreme astonishment, that we yesterday, saw a journal, which has a character to lose, admit into its columns (certainly not from the pen of its respectable conductor) an open and unblushing recommendation of the institution of *Orange Lodges* in England, in avowed imitation of those happy inventions which, under the same title, have helped to drench Ireland with blood."

The article went on to say that "the natural and, perhaps, intended consequences" of instituting Orange lodges would be the organization of counter-societies still more violent, "until despotism became a relief from the horrors of club-government." Two days later it reproduced its account of a dinner given in London to the Irish Catholic Delegates, June 10, 1813. "Two Royal Dukes," Kent and Sussex, supported the Chair, and "the Duke of Sussex alluded in terms of strong indignation to the Orange Club, lately instituted. He said it was dangerous and treasonable, and in direct violation of the Constitution."

The *Times* has not grown wise with age, nor even discreet. Incidentally, there is a Catholic Duke in England who might well take a lesson from the Royal Duke of Sussex.

The Old Balkan League

The idea of a Balkan alliance is not new. It is a hundred years old and more. It dates back to 1797, and singularly enough it originated or at least was elaborated in Vienna. A Greek named Rhigas conceived it. He had been a schoolmaster in Thessaly and afterwards Secretary of the Greek Prince of Wallachia, but with his mind excited by the French Revolution he betook himself to the capital of Austria and there began to print appeals in prose and verse urging the various States of Europe which were under Turkish control to strike a blow for freedom. Perhaps, however, it was not so much the revolutionary ideas of '89 that spurred him on as the fact that he was a native of the place where Jason was born who, before Philip and Alexander of Macedon, was dreaming of a league of all the Greeks against the Persians. Rhigas went further than Jason. He did not appeal merely to his fellow countrymen, but fully aware of the stupendous character of the fight against the Turks, he called all the Balkan States to arms. He was at last captured by the enemy and put to death at Belgrade. But Greek though he was, the Servians, who shook off the Moslem yoke years afterwards, regard him as one of the precursors of their own aspirations and the champion of the liberty of all the Balkan States. Last year when M. Gavrilovich, the Rector of the University of Belgrade, represented his own institution at the jubilee of the National University of Greece, he spoke of Rhigas as follows: "How can we fail to pay our tribute of admiration and gratitude to the hero whose statue adorns the square before your University; the ardent patriot, the inspired poet, the man whose soul was on fire with a love of liberty, who as one of our historians has said, belongs to Greece by his birth, to the Servians by his death, and to all the nations of the Balkan Peninsula by his life and works!"

From this it is clear that the Christians of the Balkans have long recognized the necessity of a League. Unfortunately their first failure seemed to have embittered them against each other and the Turks had no difficulty in fomenting that animosity ever since. That they succeeded in coming together for another effort almost stupefied the diplomats of the world and set all calculations at naught. Sad to say, however, almost before their hereditary enemies have vanished from the scene the news comes that the Servians and Bulgarians are at each other's throats and more blood is being shed in the scramble for each other's territory. Perhaps it is because their coalition had been so suddenly formed that they had not taken time enough to determine what division they would make of the spoils. Whatever the reason may be, every friend of these Balkan heroes will hope that the spirit of Rhigas will make them as generous to each other in the Cabinet as they were in the trenches, and that so much blood will not have been shed in vain.

CATHOLIC CABOT: A BRISTOL MEMORIAL

The Lord Mayor and Corporation of Bristol are understood to be promoting, upward of four hundred years after the event, a memorial to commemorate the connexion with that old world city by the celebrated Sebastian Cabot. A petition of the year 1496 (commencing "please it Your Highness of your moste noble X haboundant Grace to grant unto John Cabotto citezen of Venes, Lewes, Sebastyan & Sancto his sonneys Your most Gracious letteres patentes") craved permission to sail to lands unknown to all Christians, and was addressed to Henry VII—who by his parsimony and criminal lack of initiative had lost England, by refusing Columbus' petition, the honor and glory of discovering the New World.

Cabot père was a Venetian pilot, but Sebastian was unquestionably born at Bristol, though unfortunately that interesting city contains no mementos nor (as yet) memorial of him. "Sebastian Cabot," old Eden quaintly writes, "tould me that he was borne in Brystowe, ande that at iiii years owld he was carried with his father to Venice and so returned agayne into England with his father after certayne yeares, whereby he was thought to have bin born in Venice." As nearly as can be ascertained, the date of his birth at Bristol—where his father appears to have settled about 1472—was 1474, so that he would have been barely two-and-twenty at the date of the above-quoted petition.

Henry VII was sufficiently chagrined by the success of Columbus to give his countenance and some monetary support to this first exploring venture of the Cabot family. They sailed from Bristol in two small vessels, one of which we know to have been the *Matthew*, and on St. John's Day 1497 they achieved the discovery of Cape Breton and Nova Scotia—that is to say, of the mainland of North America. So far, good. But by this exploit all appetites were but whetted, and the Cabots having returned safe and sound, and full of strange stories of the wonders of the West, they sailed with a more elaborate flotilla in course of the following year.

This time Giovanni and his sons had control of five ships. They sailed along the wild mysterious coast of Labrador up to lat. 60° north, ultimately returning, and incidentally exploring, along the bleak shores of Newfoundland. Presumably the elder Cabot died after this second expedition, for henceforward the whole of the interest centres in the doings of Sebastian. A blank of something like a decade occurs in our records of his doings, until, in fact, after the accession of Henry the Eighth in 1509. We surmise that he lived quietly in Bristol and London meanwhile, but from early youth he had betrayed great skill in the art of chart—and map-making—and hereby hangs a tale which, beginning with Nova Scotia, ends with South America.

In 1512 we come upon this quaint announcement: "Pd Sebastian Cabot making a carde of Gascoyne & Guyon (Guienne) 20 s." This was a Royal payment—from Henry the Eighth—but Cabot speedily earned real fame and distinction as a cartographer, and it was only natural that he should become dissatisfied with the slow rate of progress he was making at the Court of Bluff King Hal. In 1513, on a suggestion made, it is said, by Lord Willoughby, Sebastian quitted his native land to be received into the more remunerative service of the Emperor Ferdinand of Spain. By that monarch he was, indeed, treated with more than liberality. He received the rank of Captain, a seat at the "Council of the New Indies," and the comfortable salary of 50,000 *maravedis* per annum. In Seville he married a Spanish lady, Catalina Medrano.

Poor Sebastian, ever the shuttlecock of fortune was however hurled from power—if one may use the expression—on the demise of Ferdinand. Cardinal Ximenes, then in authority at the Court of Seville, was no friend to the Englishman, and he came back to England. Not until 1522 does he get his chance again.

Cardinal Wolsey was then at the zenith of his power, and he offered Cabot 30,000 ducats toward the equipment of an armada designed for South America. But, says Cabot, "I wrote to the Emperor [Charles the Fifth of Spain] by no means to give me leave to serve the King of England, and that on the contrary he should recall me forthwith."

Recalled he accordingly was, but not before he had—or had not, for a doubt has been cast upon it because there are no very definite details of the voyage—participated in the enterprise outlined by Wolsey. Whatever this voyage may have been, it would seem to have miscarried owing to the maladroitness or incapacity of one Sir Thomas Perte, who was appointed to act as Cabot's lieutenant and coadjutor. While crediting the unfortunate Sebastian with being "a good person and skilful in his office of cosmography, and making a map of the world in plane or in a spherical form," Oviedo unkindly adds that "it is not the same thing to command or govern people as to point a quadrant or an astrolabe."

Anyway, this failure and other considerations decided Cabot to renew his allegiance to the Emperor Charles, and in 1524 we find him representing that potentate at Badajoz, at the fateful conference which gave the Moluccas to Spain and Brazil to Portugal. Doubtless he was well requited, and the years 1524-26 witnessed the high-water mark of his achievement. Placed by Charles the Fifth at the head of an expedition designed for "the Brazils," he explored and mapped the whole of the vast watershed of the La Plata, and the regions surrounding it. At San Salvador he built a fort, and doubtless the customary exactions and brutalities were the lot of the poor Indians. No less a period than four years was occupied by Cabot in exploring and endeavoring to "settle" the La Plata and other portions of the Southern continent. This brings us to the middle of 1530, when he returns to Spain—a failure. In what such "failure" consists we are not quite clear. No doubt he omitted to bring home great store of gold and precious stones, and admittedly had failed to add much save geographical knowledge to Spanish interests in South America. Moreover, he could scarcely have lived so long at a Court like Seville without exciting powerful enmities. In a word, poor Cabot was arraigned before the Council of the Indies, and banished to Oran in Northern Africa for two years for "mismanagement and excesses" in South America.

Yet such was the tenacity of purpose of this remarkable man that we find him back again at the Spanish capital in his old position when the term of his banishment expired, and he remained quietly there for the next dozen years or so. On the death of Henry VIII and accession of Edward VI to the throne of England in 1547 he returned to England, the event being thus summarised in the proceedings of the Privy Council: "Mr. Peckham had warrant for 100 li for the transporting of one Shabot, a pilot, to come out of Hispaine to serve and inhabit in England." He went to his beloved Bristol and King Edward conferred an annual pension of £166.13.4, which was increased by another £200 in 1551, when he received the appointment of "Grand Pilot of England."

Sebastian Cabot's many vicissitudes of fortune were almost at an end but not quite. Edward VI died and Queen Mary succeeded, and within a week of Philip of Spain's entry into London in May, 1557, Cabot was deprived of his pension—"perhaps," as Mr. C. H. Coote remarks in his admirable summary of the subject in the "Dictionary of National Biography," "out of Royal spite for withdrawing himself from the service of Spain." The old man only survived this crowning misfortune by a few weeks. He had lived in no fewer than seven reigns,—those of Edward IV, Edward V., Richard III., Henry VII., Henry VIII., Edward VI., and Mary! Born during the long agony of

"The pale and of the purple rose," he had seen one English monarch defy the power of Rome, and an English Queen married to a Spanish King.

Cabot's great "mappemonde," or chart of the world, executed for the Emperor of Spain, was sold at the death of the President of the Council of the Indies (in 1575); only one example of it exists to-day, and that is preserved in the Bibliothèque Nationale in Paris. It assuredly became the model for subsequent map-makers. It embodies not merely his own and his father's discoveries and explorations, but also shows the opening-up of the South American continent to those adventurous spirits who were the forerunners of the *conquistadores* of Spain and Portugal.

We have said that Sebastian Cabot passed away an old and broken man. Here is an affecting pen-picture, by Stephen Borough, of the veteran at Gravesend in Edward the Sixth's reign, when he went to see the sailing of the *Searchthrift* on an expedition which first opened up trade relations with Russia: "The good old gentleman Master Cabot, accompanied with divers gentlemen and gentlewomen, . . . gave to the poor most liberal alms, wishing them to pray for the good fortune and success of the *Searchthrift*, and then at the Sign of St. Christopher he and his friends banqueted, and made me and them that were in the company great cheer; and for very joy that he had to see the towardness of our intended discovery, he entered into the dance himself among the rest of the young and lusty company; which being ended, he and his friends most gently commended us to the governance of Almighty God." PERCY CROSS STANDING.

LITERATURE

The Life and Letters of John Paul Jones. By Mrs. REGINALD DE KOVEN. New York: Charles Scribner's Sons. 2 vols. \$5.00.

This is an unusually earnest and successful endeavor to write the life and depict the character of one of the most striking figures in our national history. Few of the men whose courage and hope and perseverance helped to shake off the yoke of England had so varied and tempestuous a story as this son of the landscape gardener of Leith, whose yearning for distinction and glory led him such a stormy cruise over the troubled waters of the world. Misrepresentation and misunderstanding, indifference and neglect followed him in some sort to the grave. His tomb was forgotten, his letters scattered or lost. Some of his biographers did scanty credit to his memory, but Mrs. de Koven has gathered the records of his stormy life together and worthily told his story.

Brought up in sight of blue water, John Paul took kindly to the sea. But it was by a very roundabout and varied course that he rose from the berth of a middy in the British navy to be captain of the *Providence*, of the American fleet. He had been in the merchant marine before his midshipman days, and afterwards was in turn mate of a slaver,—a position which he abandoned in disgust,—an actor, with Moody in Jamaica, and a captain in the West Indian trade. He finally succeeded in getting a ship of his own, when the unfortunate and half accidental killing of a mutineer drove him into a retirement from which he emerged with the new name Jones added to his patronymic and with a commission of first lieutenant on the flagship *Alfred*, which he manned and armed and over which he hoisted the first flag that ever floated over an American ship of war. This commission was soon changed to that of captain of the *Providence*, and his naval career in the service of the new Republic was fairly begun.

The rest of John Paul Jones' career is a familiar story to every schoolboy who has thumbed his history. But Mrs. de Koven has gone over the old ground thoroughly and, alas! has found more than one old tale untrue by the test of original documents.

It is pleasant to find one story,—a favorite of the histories,—confirmed by the authorities, viz., the account of that heroic speech of Paul's when the *Bonne Homme Richard*, her shat-

tered side laid open to the waves, seemed just about to sink, and was challenged to surrender. "I have not yet begun to fight!" said John Paul. There is also that other worthy saying, the proper speech of a brave man under fire, with which he rebuked his mate's profanity. "Don't swear, Mr. Stacy, we may at the next moment be in eternity, but let us do our duty."

His eager thirst for glory, his inborn aptitude for gentle and cultured ways are borne out by this critical history, and we may now see with greater clearness the times and occasions which developed these qualities. Thus, for instance, it was in the kind and congenial company which he found in Willie (pronounced Wylie) Jones' house in North Carolina that the disgraced and discouraged captain of merchantmen took heart of grace to strive to become a gentleman and a hero. Thither he had gone after his unhappy killing of the mutineer at Tobago, and thence he went, full of new hope and aspirations, to gain glory for his adopted name of Jones.

Indeed, in reading the eventful story of his life, one sees how many of his happiest successes were bought with the jewel adversity. His most glorious aspirations followed close on his despair after the mishap of Tobago. His most signal victories were snatched from the hour of defeat.

The last indignity waited him after death. "It was somewhat strange," writes Gouverneur Morris to Robert Morris just after John Paul's death, "that he, who detested the French Revolution, and all those concerned in it, should have been followed to the grave by a deputation from the National Assembly." In fine, he was greatly misunderstood during his life and no less misrepresented after his death.

After all this, it is almost superfluous to remark that the life of John Paul Jones is a shining instance of the nothingness of human glory. Happily it is an instance, too, of the sure though tardy justice of History. One is glad to see the careful and impartial spirit in which the writer has endeavored to paint the life and the man as they truly were.

The last and not the least interesting chapter of the work deals with the character of Jones. He was not vainglorious, but an open and ardent lover of glory; sensitive in body and mind, prone to brood over his misfortunes, clement and delicate in feeling, chivalrous and loyal, fiery but humane,—a born leader of men. There was a magnanimity in him which would have been invincible had it been supported with more of Christian resignation and unworldly hope. Indeed, to the Catholic, this is the inevitable thought when one reads the story of such great and gallant souls. They are the stuff of which saints are made,—but the stuff is often wasted. It is this reflection which makes the lives of most earthly heroes sad reading at the last.

EDWARD F. GARESCHÉ, S.J.

Die sozialdemokratische Frauenbewegung in Deutschland. Von JOSEPH JOOS. M. Gladbach: Volksvereins-Verlag. M. 1.10.

An excellent summary is given in this volume of the Socialist woman's movement, which, like Socialism itself, is fundamentally the same in every land. It has added a large auxiliary force to the party propaganda. While agreeing with every radical type of feminist agitation in demanding the utmost "emancipation" for woman, it differs from all others in one essential respect. Rejecting all petty ideas of sex opposition, it insists upon one only conflict to which all woman's energies must be devoted, the class struggle. Not sex-war, but class-war! is the cry with which she casts herself with fanatical enthusiasm into the political warfare. Not reformation, but revolution! With this attained, she holds that the woman problem, like every other, will have met its perfect solution. Her whole energy is, therefore, devoted to securing the vote, because this must be her mightiest weapon, not to

establish woman's rights against man, but proletarian rights against capitalist oppression.

In its leading exponents and the general trend of its literature this movement rejects all dogmatic religion for historic materialism. It regards marriage as a civil convention and children as the property of the State, rather than of the parents. It unequivocally proposes all the changes that will be necessary to place the wife upon a footing of perfect economic equality with the husband. Like all true party members, the Socialist woman, too, exclaims with Clara Zetkin: "Cast religion out of the school! It has no business there, neither from ethic nor from pedagogic reasons." Upon this point international Socialism is most insistent.

While proclaiming, like other woman agitators, the present inferiority of their sex, and its subordinate position, the Socialist does not attribute it, like the bourgeoisie, to "man-made laws"; but in full agreement with Marxian doctrine ascribes it all to the present property relations. It was the introduction of private property, which, according to all Socialist theories, made man regard woman as his chattel. There is consequently no remedy except the socialization of productive property. With the coming revolution, the shackles will be struck from her hands and feet, and she will stand forth fully emancipated, free alike from "the superstition of religion and the servitude of man."

J. H.

The Turning of Griggsby. Being a Story of Keeping up with Dan'l Webster. By IRVING BACHELLER. New York: Harper & Bros. \$1.00.

Mr. Bacheller has been for years the author of "best-sellers." In this story, the flimsiness of which suggests the pot-boiler, he tells how the reformation of Griggsby, a village in Vermont, was brought about. The men of the place were all admirers and imitators of Daniel Webster's "eloquence and supposed capacity for stimulants"—particularly the latter. There was Col. Silas Buckstone, for example, "a man of a distinguished presence and several distinguished absences," and Mr. Daniel Webster Smead, whose worst enemies were "hopes and hops." Through gambling, drinking and debauchery the morals of Griggsby sank so low that some Protestant missionaries returning from "India's coral strands" observed that "foreign heathens were inferior to the home-made article; that they were not to be compared with the latter in finish and general efficiency." The ministers' zeal and eloquence fail, however, to bring the villagers to repentance. Not until a young woman becomes editor of the local paper does the "uplift" begin, and soon the morals of the community are immaculate. Such marvelous editors are not rare—in fiction. The author's wit sparkles in the book.

Writing English Prose. By WILLIAM TENNY BREWSTER, A.M., Professor of English in Columbia University. New York: Henry Holt & Co. 50 cents.

The author of this recent volume of "The Home University Library" has undertaken to reap a field into which many sickles have been put, for while the harvest promised is a rich one, to garner it is not easy. Definitions of what we call "style" in composition are as elusive and unsatisfying as the recipes for acquiring it are numerous and varied. Professor Brewster quotes with commendation Spencer's dictum that the test of style is the "economy of the reader's attention," but has hardly succeeded in the early part of this volume in meeting that requirement himself. The second portion of the book, being more practical, is better. "The one rule" of successful writing, said Stevenson, is "to be infinitely various," while all are agreed on the necessity of keeping constantly writing. With patient care, however, it should be added, and with good models to follow. That is the way Newman and

Stevenson became masters of style. The author has some good counsel on the importance of converting a "vocabulary of impression," the words we hear and read, into a "vocabulary of expression," or those we speak and write, and has a valuable section about the vigor the skilful use of metaphors imparts to style.

W. D.

The book reviews that appear weekly in the *Literary Supplement* of the London *Times* are written, as a rule, with more discernment and ability than we have found in those of other publications. For Mrs. Alice Meynell's "Collected Poems" the *Times* has nothing but praise. She is an uncompromising Catholic, but her name stands high in the lists of candidates suggested by the British Press for the office of laureate, lately left empty by Alfred Austin, whose Catholic faith, as the *Tablet* observes, had "died, in the strict sense of the word, a natural death" many years before he himself passed away. Of Mrs. Meynell the *Times* writes:

"There must, indeed, be many an artist whose work, not directly perhaps, but in the secret influence that aided its accomplishment, witnesses to-day to the genius—Patmore's deliberately chosen word—of Mrs. Meynell. This is one of the best and most enviable of all possible testimonies, not only to its first energy, but to its endurance. Mrs. Meynell's first volume of verse appeared in 1893; the present volume contains only seventy-five poems in all. Here is proof, if any were needed, that Mrs. Meynell has never written verse simply because she has mastered its technique, or simply because she has gained an assured hearing. The majority of poets are apt to fall gradually into the habit of writing, leaving time to choose their best. Mrs. Meynell's work, though one or two of the late poems are rather the expression of intellectual ideas than the outcome of pure poetic impulse, has never fallen from its first lofty level of thought and feeling and of workmanship. Her poems welcome to their closest intimacy, only those who bring an intimate self to the understanding of them. Even such delightfully spontaneous spells and snatches of music and imagination as 'The Shepherdess' and 'Chimes' must be read with an alert and close attention. It is seldom in Mrs. Meynell's work that so simple a poem as 'Maternity' is to be found:—

"'One wept whose only child was dead,'
New-born, ten years ago.
'Weep not; he is in bliss,' they said.
She answered, 'Even so.'

"'Ten years ago was born in pain
A child, not now forlorn.
But oh, ten years ago, in vain,
A mother, a mother was born.'"

Mrs. Meynell several years ago crossed the continent on a literary mission and tarried in Philadelphia, where she gave readings from her poems, of which four volumes have had American editions. Mrs. Meynell is an open advocate of votes for women. Her husband, Mr. Wilfrid Meynell, shares her sentiments.

In a laudatory review of Francis Thompson's recently published "Works," the London *Times* remarks: "'The Hound of Heaven' and 'New Year's Chimes' are as sure of their life as anything that has been written since Shelley sang—are not only great things in themselves, but are full of that incommensurable quality that marks the highest. . . . In the highest sense all poets are religious in the precise degree of their poetry; and in that affirmation Francis Thompson enrolled himself of their number. The fact that he sang his songs from the cave that so generously and nobly found him

shelter when he was like to be destroyed in the storms without has not altogether served him well. Some have disparaged him as the poet of a circle; others have thought of him as a 'religious poet,' meaning something between a poet proper and a hymn-writer. Whereas he was altogether of the wider company, having his place in the highway of the poets, with a fame that will increase when many more notable names have diminished in glory. The ritual he framed for the expression of his vision sometimes overlapped the ecclesiastical ritual; in fact, he often deliberately employed the same symbols, not always with advantage; but his experience of the realities was nevertheless an independent one, and he is less inclined to take things on report than some of his slighter poems would lead us to infer. 'The Hound of Heaven' is the portal to his own cathedral, and the splendid dome to it is the 'Anthem of Earth.'"

The third volume of "Sermons from the German" on "The Beauty and Truth of the Catholic Church" has been recently published by Herder (\$1.35). Father Edward Jones, who has adapted and edited them for English readers, adds to the thirty discourses on the Sacraments of Penance, Extreme Unction, Holy Orders and Matrimony and on Catholic Education which this volume contains two excellent instructions on the new marriage law from the pen of Archbishop Ireland.

To those fond of books like "Stover at Yale," "The Mantilla" (B. Herder, 80 cents) should prove an interesting story. Its theme is the familiar one of an unsuccessful and rebellious college student expelled in his graduation year for general misbehavior, who becomes in a foreign land a scintillating hero. He is always in some scrape or other, but, like most creations of his kind, usually emerges from his difficulties more heroic than ever. Woven into the story are some good descriptions, a trolley-car strike in Havana being one of the best.

BOOKS RECEIVED

Benziger Bros., New York:

Blessed Sacrament Book. By Rev. F. X. Lasance, \$1.50.

American Book Co., New York:

Lessons in English for Foreign Women. By Ruth Austin, 35 cents.

George H. Doran Co., New York:

Courtin' Christina. By J. J. Bell, \$1.00; The Adventures of Dr. Whitty. By G. A. Birmingham, \$1.20; The Old Adam. By Arnold Bennett, \$1.35.

The Macmillan Co., New York:

University and Historical Addresses. By James Bryce, \$2.25.

Sisters of the Visitation, Georgetown, Washington, D. C.:

Alma Mater or the Georgetown Centennial and Other Dramas. By M. S. Pine, \$1.15.

French Publication:

P. Tequi, Paris:

L'Ame de Tout Apostolat. Dom J. B. Chautard, 0.70 c.

German Publications:

M. Gladbach, Volksvereins-Verlag:

Lichtbild- und Kino-Technik. I. Heft. Herausgegeben von der Lichtbilderei Gesellschaft. Von F. Paul Liesegang. M. 1.10.
Kino und Kunst. Von Hermann Häfker. II. Heft. M. 1.10.

Latin Publications:

Fridericus Pustet, New York:

Summula Theologiae Pastoralis. Pr. A. M. Micheletti, \$2.25.

B. Herder, St. Louis:

Compendium Theologiae Dogmaticae. Auctore Christiano Pesch, S.J. Tomus II. \$1.60.

Pamphlets:

Notes on the Holy Sacrifice of the Mass. For School Use. By Rev. Joseph J. Baierl.

Catalogus Monachorum Congregationis Americano-Cassinensis.

Your Next Door Neighbor The Anarchist: An Address Delivered by Theodore F. MacManus at the Second Annual Banquet of St. John's College, Toledo, Ohio.

Thomas B. Englefield, Rome:

The Catacombs of St. Callixtus, St. Sebastian, St. Domitilla. By Thomas B. Englefield, 1 franc.

EDUCATION

A Suggestion to Vocationalists—Doctor Turner of the Catholic University on "God in Education."

Two items, that have recently been published in the educational reviews of well-known journals, may well give pause to the frantic efforts of the advocates of a vocational training that shall reach down to the classes of the elementary school. The *American Machinist*, analyzing the stock argument of the vocationalists that "at least half of the boys the country over leave school as soon as the law allows, which is usually at 14 years of age," shows what little force this fact imparts to the wonted conclusion: "therefore they should be trained from the beginning to take up the life work that may face them upon abandoning school." Only a small percentage of these lads, comments the *American Machinist*, leave school through any real pressure from their parents. "That is, the great majority of parents worship education *per se* and are willing to make whatever sacrifice is necessary to continue their children in school."

On the other hand, the majority of employers who have work to offer which is fit for these boys, do not want them until they are at least 16 years old and many employers not until they are 18. The amount of money which boys up to these ages can earn is certainly not an equivalent in any degree for the education which they should obtain in the two- or four-year period. The almost universal plea on the part of the children is that they hate school and want to work. What does this plea really mean? What part of school life do they hate and what part of shop life do they crave?

The suggestion offered by the *Machinist* reads very like a repetition of the conservative contention for thoroughness in fundamental training before a young lad shall be allowed to specialize in any of the branches now insisted upon by vocationalists as necessary in order to train lads to make a living. "One of our correspondents," says the *Machinist*, "who has had abundant opportunity to investigate these matters, holds that the largest cause of this defection is a lack of willingness to think and to take responsibility. That is, it is a form of mental laziness. As he views the situation a boy feels that he can dodge responsibility for correct arithmetic, English and everything else he is taught in school by entering a shop. There, at his age, he is only allowed to do work which is almost automatic in its nature, which requires almost no thought and little attention for its successful completion. He is only given work which does require thought and attention as he shows willingness to do it; which means that many never rise at all and the rest comparatively slowly.

"To a boy 10 hours a day in the shop spells more liberty than 5 hours in a schoolroom, because in the shop he only does what he can easily do without mental exertion and without worry. In the schoolroom he is expected, at least, to be constantly on the alert and strained up to concert pitch."

The second item is one we quote from the correspondence of its Chicago Western Bureau to the Philadelphia *Ledger*, June 12. The writer is speaking of the demand in business circles to-day for men of college training; for men, that is, who have followed the old way in educational development, and who have taken time to fit themselves by thoroughness in elementary mental training before they have proceeded on to the period of formation in which they shall be required "to think and to take responsibility." "The revolution that has been wrought," he says, "among young men by the changes in school and college courses occasionally finds a marked expression, as in the case of the graduates of the mechanical engineering department in the University of Iowa. All of these young men have been placed under contract by the Rock Island Railroad to work in its mechanical department next month. In this city it is the regular thing for a certain percentage of the graduates of two universities to pass from the

halls of science directly into the employ of the Western Electric Company or some of the other concerns engaged in mechanical work on a great scale. Nor is this process confined altogether to young men making a specialty of scientific study. In the banks, and more particularly among the bond houses, college men are having the preference. The bulk of the graduates are free now from the long dreary wait for something to do after getting out of college. Mostly they know in a general way what they are good for, and they go directly at their work."

Both of these expressions of facts observed among us to-day offer striking confirmation of the sentiment so forcibly insisted upon two years ago by Dean West, of Princeton University: "As a mere matter of national economy, and quite apart from its overwhelming national importance, it 'pays' a nation to have as many as possible of its citizens educated in 'something more' than mere bread-winning. It 'pays' to have well-educated men in great abundance for the sake of order and tranquillity, for the increase of national wealth, for the diminution of crime, for the measureless material benefits which flow from the spread of intelligence and enlightenment. It is this 'something more' which, in the last analysis, makes the difference between the higher and lower forms of civilization."

From the *College Record* of Trinity College in Washington, D. C., the first Catholic institution to open classes for the advanced training of young women, we are extremely pleased to quote the following splendid passage from the Baccalaureate Sermon of Rev. William Turner, S. T. D., of the Catholic University, delivered on Commencement day, June 1. Father Turner's exposition of the theme "God in Education" makes clear the lofty motives which inspired the School Sisters of Notre Dame, whose success in Trinity has been marked, as well as those which impelled the many others who have followed in the way in which the Notre Dame Sisters were pioneers, to take up the burden implied in their efforts to advance the sacred cause of Catholic education.

"If, then, God is supremely great in human thought, in human language, in human experience and in human history, what shall we say of God in education? If it is the business of education to put the youth of the race in possession of all that is important in the history and experience of the race, surely an education that omits God is of all things the most senseless and futile. As He is the answer to all the great questions of human life and human history, so is He the solution of the most perplexing problems of education. And most perplexing of all is the problem how to educate to conduct. How shall the child learn to be strong without being stingy, to be truthful without being brutally candid, to be kind without being deceitful, to be reverent without being obsequious, to be prudent without being timid, to be honest without being harsh, to be clean-minded without being prudish? It is, indeed, a difficult task to hold the balance so finely poised, especially for the immature mind. A hair's breadth will make the difference, a difference which reason cannot gauge. Science can not help us, self-interest can not inspire a sense keen enough to detect it. Experience can not aid us, its toll for wrecked consciences is too costly. It will not do to lay down a few general maxims; you can not paint a miniature with a white-wash brush. But religion can solve the problem and does effectively solve it, not analytically but synthetically, not by reflection but by piety, by putting before the child mind a God who is perfect goodness, by imposing into the soul of the child the faith to see and the grace to do.

"God is, thus, the greatest in education as He is in human experience in general. Some one has said recently: The greatest word in education is 'interest.' How ridiculously inadequate, how paltry, how hopelessly futile! The greatest word in education is God. And, oh, the criminal folly of the attempts to keep God out of education. I am not quarreling with the

public schools, which, perhaps, can not do otherwise, but with the educational theorists who try to hold up a godless education as pedagogically the best. Is life then so rich in sources of inspiration that, in educating the young we may dispense with the greatest of them all? Is science so fertile in resources for lifting the child soul above sordid surroundings and curing it of inherited weakness? Go, ask the judge of the children's court who is so often astonished at the decay of conscience among children; go, ask the broken-hearted parent who is reaping in disappointment and shame, the folly of a godless education. The folly of it, I say, and the singular lack of our national good sense. For the thief and the embezzler we have the prison and social stigma; for the murderer we have the gallows and the guillotine; but for him who robs the child of its right to a knowledge of God, for him who slays in the souls of little children the God-given instinct to learn about God, we have the highest academic honors and the most trusted positions in the world of education. And the attempt to do without God in the schools is as vain as it is criminal. It can not succeed and it does not. 'They shall all grow old as a garment, and as a vesture shalt Thou change them and they shall be changed.' This was said of the physical world, and science agrees with revelation in teaching that change and decay are the law of material existence. It is true also, and even more true, of human institutions and human devices. We have seen in our own day the rapid succession of educational schemes, each newest device lauded as the best, and each in turn set aside and condemned. 'But Thou are the self-same, and Thy years shall not fail.' There is nothing permanent but God and the Justice and Truth which are His kingdom; and no scheme of education can stand the test of time if it is not founded on that Justice and inspired by that Truth."

M. J. O'C.

Laying the Cornerstone of Boston College

Sunday, June 15, was the Golden Jubilee of Boston College, and the ceremony of laying the cornerstone of the new and splendid buildings at University Heights, Newton, very appropriately took place on that day. Nearly ten thousand persons gathered from all sections of Greater Boston to participate in the celebration. The weather and the surroundings were all that could be desired. Two Bishops were present, with some seventy-five priests of the Boston Diocese. The religious ceremonies began at two o'clock in the afternoon, when the Rt. Rev. Joseph D. Anderson, D.D., Auxiliary Bishop of Boston, an alumnus, of the class of '87, officiated, assisted by the Rev. Thomas I. Gasson, S. J., Rector of the College, and the Rev. A. J. Maas, S. J., Provincial. Shortly after three o'clock the civic ceremonies were held, under the auspices of the Alumni Association.

The sermon was delivered by Father Walter Drum, S. J., an alumnus of the college. He dwelt upon the spiritual significance and symbolism of the ceremony of laying the cornerstone. Bishop Anderson followed with an address, in which he praised the work of Boston College, and expressed the congratulations of Cardinal O'Connell, his own, and those of the Alumni, on its latest expansion. The Hon. Edward A. McLaughlin, '72, spoke next, and in developing his subject, "The Catholic Church and Education," showed the growth of Catholic schools in the United States. The total number of Catholics in the United States is, he declared, 15,154,158, with 230 colleges for boys, and 684 higher schools for girls, and 1,360,761 pupils in the 5,256 parish schools. He paid a tribute to Catholic educators, and to Father Gasson, the zealous President of the College, in particular.

Mayor Fitzgerald, of Boston, recalled his own days at Boston College, and told of the time when Father Fulton's wish and prayer had been that the College might obtain 200 pupils. It now counts six times that number.

In the evening, the Baccalaureate Sermon was preached in the Church of the Immaculate Conception, by the Rev. John F. Cummins, also an alumnus of the College.

The new property is admirably located. The tract faces the Boulevard on the north, extends to the reservoir on the east, and reaches to South Street, Newton, on the west, and Beacon Street on the south. The upper part of the tract is higher ground, while the southern portion on Beacon Street is level enough for an excellent campus. The view from the College to the east looks on the waters of the reservoir and the wooded slopes of the surrounding country. It is a wise and far-sighted policy which many of our Catholic Institutions are adopting, thus to secure land enough not only for present, but for future uses.

The design is English collegiate Gothic. Those who have seen the more recent buildings at Princeton and the University of Chicago, are familiar with this type. From the centre rises an impressive tower, some two hundred feet in height, while symmetrical wings extend some hundred feet on either side.

It is extremely gratifying to note the energy and provident zeal with which the heads of our Catholic Educational Institutions are pushing forward the work of development and expansion. Great as have been the demands upon the Catholic schools and colleges, they will be quite surpassed by the requirements of the coming generation. There is also the constant and sometimes hostile competition of secular institutions to be dealt with, and, worst of all, signs of a disposition to "regulate" and "control" private institutions of learning, are not wanting in certain quarters. Our Catholic institutions cannot be too firmly established, to meet the demands of the future. Such an occasion as this has then a significance above the mere material erection of another pile to the service of education. It is an earnest of greater things. It is a symbol of the growth of Catholic enterprise and zeal for the great cause of Religious Education.

E. F. G.

Chicago will have no sex hygiene classes in the high schools. Protests by the thousands against the proposed departure have been pouring in upon the members of the Board of Education, and that body, after much deliberation, has refused to ratify the action of the School Management Committee in instructing Superintendent Ella Flagg Young to introduce a course of lectures on the subject.

The President of the board also received telephone calls from hundreds of persons who were not in favor of the course and who did not believe in talks on personal purity.

Mrs. Young's report to the School Management Committee recommended that specialists be engaged for the Fall term of 1913 to give simple but scientifically exact lectures on sex hygiene in twenty-one high schools.

ECONOMICS

The Future of Japan

The *Dublin Review* for April has a very instructive article on Japan. The author holds that there are two exaggerated notions regarding the Japanese, of which the first prevailed after the war with Russia, endowing them with every public virtue. The second succeeded the first in many places by way of reaction, making their civilization superficial, their high qualities illusory, their resources small, and their government unsound. The truth lies between the two.

Japan is in a state of transition; and no one can foresee whether the term of this transition will be supremacy in the eastern seas, or the reverse. One feature of it, not very hopeful for Japan, is the fact that a pivot on which it turns is agnosticism. "I regard religion itself," said the late Prince Ito, "as quite unnecessary for a nation's life. Science is far above superstition; and what is religion, Buddhist or Christian, but superstition? . . . I do not regret the tendency to freethought and atheism almost universal in Japan." We have yet to see a great nation becoming such through atheism and freethought.

From the material point of view the army and navy are good. What is wanting is the money to develop them. Taxation already takes 44 per cent. of the people's incomes, the national debt amounts to 1,300 million dollars, and new loans are being sought. Moreover, commercial progress is producing a dislike for military service. Indeed, the two can hardly stand together. More than a hundred years ago this was seen in England when the Napoleonic wars threatened its existence. "You may have my money," was the common saying, "but I am not going to imperil my life." And so the English army in the field was always small, while the Irish and Scotch constituted the larger part of it. Even to-day, when so many profess to believe in the German peril, the English people are so utterly hostile to the notion of universal compulsory service that no government would dare to propose it.

But Japan needs money to develop its resources as well as to support its army and navy. Its trade has increased remarkably during the last twenty years. In 1890 it was 70 million dollars; in 1910 it was nearly 500 millions. On the other hand, its agricultural and industrial methods need reform. Two-thirds of the population are engaged in agriculture, yet the production of rice and wheat is not sufficient for home consumption. Cotton factories do not produce as good an article as they might, and though silk culture flourishes, many complaints come concerning its quality. It may be that in these two industries Japan has learned western methods not wisely but too well. Its forests as yet are hardly touched. Coal mining is little more than beginning. It has a large commercial fleet, but it is supported by subsidies rather than by traffic, notwithstanding the cheapness of labor in the country. The railways, too, need to be reorganized and extended; the gauge of those existing is only three feet six inches.

The hope of Japan, so far as money is concerned, lies in its colonies. Its population of 50 millions increases by $\frac{3}{4}$ of a million yearly. Of these it has actually two only, Formosa and Korea; and it is not easy to see where it can get others. Both have hitherto cost more than they bring in; and, with regard to Korea, its acquisition and administration have been and still are an additional difficulty. Still, both are rich in natural resources; and if Japan can hold up during the lean years that must elapse during their development, there is hope of an abundant revenue from them in the future.

But can it do so? Here is the difficulty, which centres chiefly in Manchuria. There Japan and Russia are face to face, both bent on establishing themselves and ignoring the rights of China in the most approved modern style. At any time the conflict between the two may be renewed, and sooner or later it must break out again. In the meantime the constitution itself is threatened with change. Republicanism, and even Socialism, are taking deep root. The old idolatry with regard to the emperor is dying out. The parliament is claiming a greater share in the government, while on the other hand ministers attached to the ideas of the Elder Statesmen try to rule by means of imperial rescripts. Altogether, Japan is a problem not easy of solution: it is by no means a constant factor in the greater problem of the Far East.

H. W.

PERSONAL

A bronze statue of heroic size of the Hon. Patrick Walsh, former United States Senator for Georgia, was unveiled June 20 in Augusta, before the representatives of the city and State. Born in Ballingearry, Limerick, Patrick Walsh came to Charleston, S. C., in his thirteenth year, and entering a printing office, saved enough of his earnings to pay his way through Georgetown University. At the outbreak of the war he joined the Meagher Guard of South Carolina, known later as the "Emerald Light Infantry," of which he became lieu-

tenant. Taking up the career of a journalist in Augusta, he was associated with Father Ryan in the *Banner of the South*, became head of the Associated Press and editor and owner of the *Chronicle*, the oldest Southern newspaper, of which he retained control till his death, 1899. In his advocacy of a progressive South, with kindness and justice to the negro, he anticipated Henry Grady and influenced the entire Southern Press. Though not a politician in the partisan sense, his power and character enabled him to make and unmake representatives, and the various offices he held, including the U. S. Senatorship, came to him unsolicited. This was the more remarkable that in a community where Catholics were a fraction, he was at all times a model Catholic, loyal to his race and creed, and the leader in every movement for their advancement. Among those who paid him tribute were Hon. Clark Howell of Atlanta, Hon. Pleasant Stovall of Savannah, Minister to Switzerland; the Mayor of Augusta, and Rev. Patrick McMahon; and on the platform beside his aged pastor, Father Lonergan, S.J., were two negro ministers, representing their race, who had asked and received the privilege of contributing to the memorial of their best friend.

The Very Rev. Thomas O'Shea, S. M., Vicar General of the Archdiocese of Wellington, New Zealand, has been appointed Coadjutor, with right of succession to the Most Rev. Francis M. Redwood, Archbishop of Wellington. Father O'Shea is a native of San Francisco, where he was born on March 31, 1871. At an early age he went with his parents to New Zealand and on the completion of his studies at St. Patrick's College became a member of the Marist Order. Apart from his zealous work in the ministry, Father O'Shea has been prominent as an educator, being at one time Inspector of Catholic Schools and at present chairman of the Wellington Catholic Education Board. He has also been greatly interested in the development of the St. Vincent de Paul Society throughout the archdiocese, and in the establishment of Catholic Young Men's Clubs. He has held the office of president of the Wellington Club since its formation. His Grace Archbishop Redwood has now presided over the Archdiocese of Wellington for forty years. He was appointed Bishop in 1874, and became Archbishop of Wellington and Metropolitan of New Zealand in 1887. Increasing years have brought increasing work in the extensive archdiocese and the appointment of a coadjutor has become a necessity.

ECCLESIASTICAL NEWS

St. Charles College, Grand Coteau, La., has had a three days' celebration of its diamond jubilee. Founded in the Acadian country, 1838, it has had many vicissitudes, having been burnt down three times, but has succeeded in educating the best intellect of Louisiana in Church and State, professional and business life. The present fine building was erected a few years ago. His Grace, Archbishop Blenk, Bishop Van de Ven, Governor Hall, and ex-Governor Sanders, one of its graduates, attended the Jubilee. Its Rector, Rev. M. A. Grace, S. J., is a graduate of the College.

At the invitation of the Catholic Association, Lahore, the Rev. Father Felix, O. C., delivered last April an interesting lecture on the "Origin of Christianity in India," which is printed in the several May issues of the *Catholic Herald* of Calcutta. Father Felix established on firm historical grounds the connection between St. Thomas the Apostle and Gondaphorus, the King of India who ruled over Kandahar and the Punjab; he explained away the claims of Thomas the Armenian and of Thomas the Manichean, as there was already a numerous Christian community in the south of India at the end of the second century of our era, claiming St. Thomas as their Apostle. As there is

no valid reason for discrediting the tradition, it obtains a very high degree of probability from the fact that St. Thomas preached in North India, whence he penetrated into the south. The lecturer also showed that the churches established by St. Thomas increased and prospered for a time, remnants of these being still found in large numbers in the south of India. If there are no traces of Christianity in North India, this is due, he said, to the repeated invasions of the north, where the nomadic tribes from North and Central Asia poured through the passes of the Himalayas and spread themselves through the plains of the Punjab destroying both Buddhism and Christianity.

His Grace, Dr. Fennelly, Archbishop of Cashel, has resigned his See, owing to ill health. Born near Thurles, 1845, Dr. Fennelly became administrator to the Cathedral, and was consecrated coadjutor to Archbishop Croke, 1901, succeeding him in 1902. His family has given many members to the Church, including three of his brothers, two paternal uncles who were successively Bishops of Madras, and his granduncle, Dr. Ryan, Bishop of Limerick.

At the June ordinations, twenty-five priests of the Society of Jesus were ordained at Woodstock, Md., and twenty-four at the University of St. Louis. Among the latter there were representatives from ten States of the Union, and from Ireland, Switzerland and Portugal. The two members of the Portuguese Province, Fathers Joachim Farinha and John Ferreira, were exiled from their native land at the time of the expulsion of the Society from Portugal.

OBITUARY

The Right Rev. Dr. Hugh C. Bottero, of the Foreign Missions of Paris, Bishop of Kumbakonam, passed away on May 22. The deceased prelate was a native of Chambéry, France, and had completed his seventy-sixth year. Kumbakonam was separated from the Archdiocese of Pondicherry in 1899 and Father Bottero, an "ever cheerful and indefatigable" missionary, was consecrated first bishop of the new diocese. The Catholic population is 95,778 out of a total of three millions. In 1911 the Holy See appointed as coadjutor with right of succession the Right Rev. Dr. A. M. Chapuis, who was consecrated at Kumbakonam in July, 1911.

LETTER TO THE EDITOR

The Belgian Socialists

To the Editor of AMERICA:

Your article entitled "The Belgian Potato Strike" was the best refutation I have seen of the lies and misstatements on the subject supplied to the secular press by the Socialist bureaus. But the Belgian Socialist Strike, besides having proved an utter failure, had another result that throws useful light on the character of Socialist leaders. The Flemish paper *Ons Volk* gives a partial list, which it calls "Eene Litanie," of the defalcations in twenty-four cities and towns, in some of which there were two or three Socialist syndicates. In the following places the savings of the workmen have disappeared: Ath, Chatelet, Chatelineau, Courcelles, Cuesmes, Dour, Ecaussinnes, Farcennes, Frameries, Ghent, Gilly, Hornu, Jemappes, Kortrijk, La Bouverie, La Louvière, Louvain, Meenen, Montignies-Sur-Sambre, Paturages, Quaregnon, Verviers, Wasmès, Wetteren-Verviers. The instances given include the complete closure of thirty Socialist savings banks, with all the deposits gone. These facts, more than the strike failure, have badly damaged the Socialist Party in Belgium with the workmen. They should prove a seasonable warning to American workers who are subject to Socialist allurements.

THEO. DE BEURME, S.J.

Galveston, June 22.